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NOTES ON CHINESE MEDIEVAL TRAVELLERS TO THE WEST.

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RECORD OF AN EMBASSY TO THE REGIONS IN THE WEST.

(Continued from Vol. v. p. 327)

[Let me quote for comparison, from the biography of the above-mentioned general Kono Khan, the accounts given about the capture of the fortress of Guirdcouh.]

"Kono Khan was ordered to take part in the expedition to the west, commanded by the prince Hü-lie-wu (Houlagou). In the year 1253 the army (i. e. the vanguard commanded by Kitoubouca) reached the realm of 木乃奚 *Mu-nai-hi*. The roads had been made impassable by the enemy, by means of trenches and walls; and the wells had been poisoned. But Kono Khan defeated the army of the Mu-nai-hi, took a hundred and twenty-eight cities, and killed the commander 忽都答兒兀朱速檀 *Hu-du-da-r wu-tsu su-t'an*. In the year 1256 Kono Khan arrived at 乞都卜 at *Ki-du-bu* (Guirdcouh). The fortress was situated on the top of the mount 檐塞 *Yen-han*. It was only accessible by suspended ladders, and these were guarded by the most valiant troops. Kono Khan invested the place (according to the Persian authors, the Mongols built a wall all round), but it could not be taken. It was then battered by means of catapults (架砲), when the commandant 卜者納失兒 *Bu-tjo na-shi-r* surrendered. Hü-lie-wu sent Kono Khan to 兀魯兀乃速檀 *Wu-lu-wu-nai su-t'an* to summon him to come and submit in person. His father 阿力 *A-li* maintained himself in the western fortress (or perhaps fortresses). Kono Khan took it and then went to the eastern one (or ones), forced it (them) also and killed all the people."<sup>92</sup>

The army of the Mu-la-hi consisted exclusively of assassins.<sup>93</sup> They were accustomed, when they saw a young man, to seduce him by holding

92. Compare notes 88, 89 and 90. By *Ali*, evidently *Ala-eddin* the father of *Rakn-eddin* is meant. According to the Persian authors, he was dead at the time Guirdcouh was captured, but he was alive at the beginning of the siege. It is reported, that *Ala-eddin* had succeeded in sending reinforcements to the invested fortress Guirdcouh.

93. 刺客 *Ts'e-k'o*. The first character means "to stab," the second—"guest." Both in combination mean not a simple assassin, but an assassin sent by the orders of another to stab a man. Thus the Chinese *ts'e-k'o* would be more significant for designating the Ismaelians, than our "assassin." This Chinese expression would also invalidate the

out some advantage, and brought him to feel no repugnance to assassinate his father or brother. After this they enrolled him, and having been intoxicated by wine, he was carried into a cavern, and there diverted by music and fair damsels. During several days all his wishes were gratified. Finally he was carried again to the former place, and when he awoke they asked him what he had seen, and informed him, that if he would agree to become a *ts'e-k'o* (assassin), he would enjoy after death all that happiness by which he was surrounded. Then they gave him every day certain prayers and exorcisms to read. Finally (his heart became so captivated, that) he was not afraid to execute any commission, and accomplished it without fear of death. The Mu-la-hi sent their emissaries secretly to the countries which had not yet submitted, with orders to stab the rulers.<sup>94</sup> It was the same with regard to women (I understand they were also sent to assassinate). The realm of the Mu-la-hi was hated in the western countries. During forty years they had spread terror through the neighboring kingdoms; but when the imperial army arrived they were exterminated; not one escaped.<sup>95</sup>

On the 6th of the 4th month Ch'ang Te passed the city of 范立兒 *Gi-li-r*.<sup>96</sup> There the snakes all have four feet, and are five feet long. The head is black and the body yellow. The skin resembles the skin of the 鯊魚 *sha-yü* (shark). They eject from the mouth a handsome red substance (口吐紫範).<sup>97</sup>

[In Kouo Khan's biography it is stated] "In the first month of 1257 Kouo Khan reached 兀里兒 *Wu-li-r* (I suppose the same as the place *Gi-li-r* in Ch'ang Te's narrative). The enemy was enticed into an ambuscade and defeated. 海牙速檀 *Hai-ya su-t'an* (sultan Giath?) submitted."

Ch'ang Te passed the city of (or the city belonging to) 阿刺丁 *A-la-ding*, and 禡咱落兒 *Ma-tze-t'sang-r*.<sup>98</sup> There the people had their hair dishevelled, and wrapped their heads with a red turban. They were dressed in black clothes and thus resembled devils.

opinion of the great orientalist M. S. De Sacy, who states, that the name of assassins first given by the crusaders to the Ismaélis, is erroneously believed to mean the French word "assassin." He tries to prove, that "assassin" is derived from the Persian word *hashish*, meaning an intoxicating beverage. (D'Ohsson, l. c. tom. iii, p. 203.) Rémusat translates erroneously *ts'e-k'o* by "des véritables bandits;" and Pauthier, translating more correctly "hôtes assassin," is mistaken in spelling the Chinese name *ts'e* instead of *ts'e*. He confounded the character 刺 *ts'e* with the very similar-looking 刺 *la*, meaning "cruel."

94. 潛令使未服之國必刺其主 Pauthier translates this passage altogether unintelligibly as follows: "Les domestiques qui n'avaient pas encore été au service de cet Etat devaient d'abord poignarder leur maître."

95. 誅之無遺類 Literally: "exterminated;—no posterity left."

96. It is impossible to identify this place, but probably it was near the eastern border of Mazanderan.

97. It seems that by four-legged snakes simply lizards are meant; and I think the same large lizards mentioned in Ch'ang-ch'ün's narrative (note 117), a species of *stellio*.

98. The view taken by Pauthier, that by *A-la-ding* the city of Hamedan is to be understood is untenable. Perhaps by *Ma-tze-t'sang-r* Mazanderan is meant. But in Kouo Khan's biography almost the same name is given to a sultan.

[Kouo Khan's biography states] "Proceeding further to the west, Kouo Khan reached the dominions of 阿剌汀 *A-la-ding*, and dispersed his army of thirty thousand men. 嗎揆答而速檀 *Ma-dsa-da-r su-t'an* surrendered." (There is evidently a confusion of the names).

[Henceforth Ch'ang Te's narrative loses the character of a diary. He says nothing more about the way followed further on, or about his mission to Houlagou. The last date he gives in his diary is the 6th of the 4th month (middle of April, 1259). His journey from *Caracorum* to *Gili-r* (which place I suppose to have been somewhere near Mazanderan) had taken three months and six days. Houlagou, as the Persian historians report, was at that time in *Tebriz*, where he had established his residence. It was only in September 1259 that he started for the expedition to Syria. The rest of the *Si shi ki* consists, as we shall see, in relating the military events before Ch'ang Te's arrival, in accounts of the newly-conquered countries in western Asia, their customs and products etc. Ch'ang Te seems to report only what he had heard. I beg to correct a former statement in the Introduction, that Ch'ang Te himself went to Bagdad. After a more attentive examination of the article I am convinced that there is no evidence to that effect; nor does he speak as an eye-witness. It is very unlikely that he was at Bagdad. At the end of the *Si shi ki* it is said, that he was absent fourteen months. His diary embraces only a period of three months; no indication is found in his narrative where he spent the rest of the time, and we know nothing about it from other sources. Let us see what the traveller further reports.]

Since the imperial (Mongol) armies had entered the *Si-yü* (the countries of the west) about thirty realms had been conquered.<sup>99</sup>

There is a Buddhist kingdom (佛國 *Fo-kuo*) called 乞石迷 *Ki-shi-mi* (Cashmere) to the north-west of 印毒 *Hin-du* (Hindustan). There the clothes and the cup<sup>100</sup> of 釋迦 *Shi-kia* (*Sakiamuni* or *Buddha*), are handed down from generation to generation. The men in that country (the priests or monks) have a venerable and patriarchal appearance. They look like the paintings we see in China representing 達摩 *Ta-mo*.<sup>101</sup> They (the religious) eat only lenten food.<sup>102</sup> One

99. 王師 *Wang-shi* means "imperial army." Pauthier always renders these two characters by "prince du sang" (he means Houlagou); Rémusat by "le général tartare." But there can be no doubt, that *wang-shi* has no other meaning than I have given. It will be easily understood, that the Chinese author, speaking of thirty realms conquered, dates from the time when Tchinguiz's armies first appeared in the west. Houlagou's armies never conquered thirty realms. I may also mention that "prince du sang" in the *Yüan shi* is always expressed by 宗王 *tsung wang*, or 諸王 *chu wang*, or 親王 *ts'in wang*.

100. 鉢 *po* "a cup," here the cup of a Buddhist monk, or *patra* in Sanscrit.

101. Rémusat explains in a note, that by *Ta-mo* is to be understood *Bodidharma*, the last of the Buddhist patriarchs in Hindustan, the same who went to China and established there the doctrine of Buddha. *Ta-mo* went to China in the 6th century of our era. The French missionaries in former times, who wished at any cost to prove the early ex-

man consumes in a day one 合 *ho* of rice (one *ho* is as much as can be held with both hands placed together). They spend the whole day till late at night in religious exercises and contemplation.

The biography of Kouo Khan mentions also *Ki-shi-mi* (Cashmere) and a sultan 忽里 *Hu-li*, who surrendered to the Mongol arms.<sup>103</sup>

In the year 1258<sup>104</sup> the kingdom of 報達 *Bao-da*<sup>105</sup> was taken. It stretches from north to south two thousand *li*. The king had the title of 哈里法 *ha-li-fa* (calif). The city (the capital) was divided into a western and an eastern part. A large river (the *Tigris*) run between them. The western city had no walls, but the eastern one was fortified, and the walls were built of large bricks. The upper part of the walls was of splendid construction.<sup>105</sup>

When the imperial army arrived beneath the walls, the battle began and a great victory was gained over four hundred thousand men. At first the western city was taken and the population massacred; then the army continued besieging the eastern city. After six days<sup>107</sup> storming it was taken, and several tens of thousands were killed. The *ha-li-fa* tried to flee in a boat but was captured.<sup>108</sup>

[In Kouo Khan's biography we find some additional details about the expedition to Bagdad.]

istence of Christianity in China, when they first met the name of *Tu-mo* in Chinese books, had no doubt that the apostle *Thomas* was meant, who thus had carried the Christian faith to China. I may observe here, that according to A. Palladius' learned investigations regarding the early traces of Christianity in China (*Russian Oriental Review*, tom. i), no reference can be found in Chinese works, pointing to the existence of the Christian religion in China earlier than the 7th century.

102. 不茹葷酒 *Pu ju hun tsiu*.—*Hun* is, according to Wassilyeff's Chinese Dictionary, "food not allowed in fasting," viz. garlic, onions, flesh and fish.
103. The country *Ki-shi-mi* here spoken of is doubtless Cashmere. It was known to the Chinese much earlier. The Buddhist priest *Hüan-tsang*, in the middle of the 7th century, gives a detailed description of it. (Compare Stan. Julien's *Mémoires sur les contrées occidentales*, tom. i, p. 167. *Kia-chi-mi-lo*.) Cashmere is also mentioned in the History of the T'ang (*T'ang-shu*, chap. 258*b*), and termed there 箇失密 *K'o-shi-mi*. Klaproth in his *Mémoires relatifs à l'Asie*, tom. ii, pp. 211 seqq. has compared the Chinese statements regarding Cashmere with the respective Indian accounts. The Persian authors do not speak of a Mongol expedition undertaken against Cashmere. They mention only Mongol troops under the command of the *Noyen Sale*, which had been sent in 1263 to the frontier of India. (D'Ohsson, tom. ii, p. 280.) The *Yüan shü* states under the same year, that the generals *Sa-li-tu-lu-hua* and *Ta-ta-r-dai* were sent to 欣都思 *Hin-du-sze* and 怯失迷兒 *Kie-shi-mi-r*.
104. Rémusat and Panthier translate: 1257. The Chinese text has 丁巳 *ting-sze* which indeed, answers to the year 1257. But as the Chinese year began in February, the end of the year *ting-sze* was in January 1258, and just in January 1258 Bagdad was taken, according to the Persian authors. Therefore the Chinese date given for the capture of Bagdad is not in contradiction, with that given for the same event by Rashid, as it would appear from the translations of the French sinologues, who render *ting-sze* by 1257.
105. I may observe that Marco Polo terms Bagdad=*Buodas*.
106. 其上甚盛. Panthier translates: "le sommet est en parfait état de conservation." This description of Bagdad agrees perfectly with the statements of the Mohammedan authors. Ancient Bagdad was situated on the eastern border of the *Tigris* and was fortified, whilst the suburb *Karshi*, lying on the western border, had no walls.
107. The Persian authors also state, that Bagdad was taken after six days storming.
108. Rémusat and Panthier both translate, that the calif escaped, but they have overlooked the character 獲 in their texts which means, that he was taken.

"*Bao-da* is a great kingdom in the west. It is eight thousand *li* in circumference. Between the two cities there runs a large river. At the time of the siege, Kouo Khan constructed floating bridges to intercept the retreat of the enemy on the river. After the city was taken the *ha-li-fa*, tried to flee in a boat, but having seen that the river was barred, he went himself to the encampment (of the Mongols) and surrendered."

In the same biography a general of the *ha-li-fa*, by name 紂答兒 *Djou-da-r* is mentioned, who was pursued by Kouo Khan. In the evening the Mongol army was tired and wished to rest, but Kouo Khan did not permit this and so proceeded more than 10 *li* further on. In the same night there was a heavy rain, and the place at which they first wished to rest was inundated; the water there being several feet deep. On the next day *Djou-da-r* was captured and executed.<sup>109</sup> Kouo Khan took more than three hundred cities.

The kingdom of the *ha-li-fa* at that time, considering its wealth and its numerous population, stood at the head of all the realms in the *Si-yü* (western Asia). [The palace of the *ha-li-fa* was built of fragrant and precious woods (enumerated in the text).<sup>110</sup> The walls of it were constructed of black and white jade (黑白玉). It is impossible to imagine the quantity of gold and precious stones found there. The wives of the *ha-li-fa* were all from China.<sup>111</sup> There were large pearls called 太歲彈 *tai-sui-tan*,<sup>112</sup> 蘭石 *lan-shi*,<sup>113</sup> 瑟瑟 *se-se*,<sup>114</sup> 金剛鑽

109. It seems, that by *Djoudar* the minister and general of the calif, *Devatdar* is meant. The events however are confusedly reported.

110. 宮殿皆以沉檀烏木降真. Pauthier translates: "Le palais du khalife était entièrement construit en bois de santal et d'ébène, que l'on avait fait arriver par le fleuve." There are four precious woods enumerated in this passage.

1. 沉 *Ch'en*, properly 沉香 *ch'en-hiang* (*Pen ts'ao kang nu*, book xxxiv, f. 28) is aloë-wood. This fragrant wood, highly prized by orientals, is yielded by *aloezyton agallochum*. It is very heavy; hence the Chinese name *ch'en*, which character properly means to sink under water, and has probably misled Pauthier to translate, that sandal and ebony were floated on the Tigris. In Peking the wood is generally called *ch'en-hiang*—"heavy fragrance." The *Pen ts'ao* states, that the Sanscrit name of it is 阿迦嚩 *a-gia-lu*. According to the *Anarakosha*, the Sanscrit name of aloë-wood is *agaru*. *Garu*—"heavy."

2. 檀 *T'an* or 檀香 *t'an-hiang* (*Pen ts'ao*, book xxxiv, f. 35) is sandalwood (*santalum album*). The *Pen ts'ao* renders the Sanscrit name of it, which is *djandana* by 旃檀 *djan-t'an*.

3. 烏木 *Wu-mu*, literally "black-wood" (*Pen ts'ao*, book xxxv, f. 76), is ebony, yielded by *diospyrus ebenum*. According to the *Pen ts'ao* this tree occurs also in the southern provinces of China.

4. 降真香 *Hiang-chen-hiang*. The *Pen ts'ao* describes it as a red fragrant wood brought to China from the Archipelago. Dr. S. W. Williams in his "Chinese Commercial Guide," mentions the same wood also under the name of "*laka* or *tanarius major*, a tree of Sumatra." Such a name is not found in modern botanical works.

In Kouo Khan's biography it is stated, that owing to the conflagration of the calif's palace, the air was impregnated with fragrance to a distance of a hundred *li*.

111. An absurd statement. Perhaps there is a break in the Chinese text or there are erroneous letters, but the passage 其妃后皆漢人 can only refer to the calif, and mean, that his wives were Chinese.

112. *T'ai-sui* means "the planet Jupiter," *tan*—"a globule." Chardin, the well-known French traveller who visited Persia in the 17th century, states (*Voyages en Perse*, tom. iii, p. 31) "Les Turcs et les Tartares appellent la perle margeon, mot qui signifie, 'globe de la lumiere.'"

113. Regarding *lan-shi*, which is evidently a precious stone, see note 146 below.

*kin-kang-tsuan*,<sup>115</sup> and many other precious things. Girdles were found, which might be estimated at a thousand *liang* of gold. (See note 91 above.)

The kingdom had endured more than six hundred years under forty rulers, down to the time of the (last) *ha-li-fa*, when it became extinct.<sup>116</sup>

The people were handsomer than in other countries. The horses bred there were called *t'o-bi-ch'a*.<sup>117</sup>

The *ha-li-fa* did not cheer himself up with wine. His beverage consisted of orange juice with sugar (*sherbet*, drunk up to this time by the Mussulmans).<sup>118</sup>

They had guitars with thirty-six strings. One time the *ha-li-fa* had head-ache and when his physicians could not help him, a man was sent for, who played on a guitar of a new invention with seventy-two strings. The head-ache of the *ha-li-fa* ceased immediately after he had heard this music.

The *ha-li-fa* was venerated as a patriarch (祖 properly ancestor) by all the people of western Asia<sup>119</sup> who were subject to him.

To the west of Baoda, twenty days journey on horseback, is *天房* *T'ien-fang*,<sup>120</sup> and in it the divine envoy of Heaven (天使神), the patriarch of the western people (胡之祖) is buried. The name of this sage (師) was 辯顏八兒 *Pei-yen-ba-r*.<sup>121</sup> In the interior of the temple, there is an iron chain. When trying to grasp it, only the true believers (誠) will succeed. The unbelievers will never catch it. The people of this country have many sacred books, written by the *pei-yen-ba-r*. The people are wealthy. There are more than twenty cities.<sup>122</sup>

114. *Se-se* is not as Pauthier translates, a musical instrument. In Kanghi's Dictionary it is stated, that *se-se* is a kind of pearl. The *Pen ts'ao* (book viii, f. 55) mentions it among the precious stones, 寶石 *pao-shi*, which are produced in the countries of the Hui-hui (Mohammedans). That of a blue colour (碧) was called at the time of the T'ang dynasty *se-se*.

115. *Kin-kang-tsuan* is the common name for *diamond*, and not as Pauthier suggests an instrument for boring diamonds.

116. According to the Mohammedan annals, the califate of Bagdad endured six hundred and twenty-six years, A. D. 632—1258, under fifty-one califs.

117. 馬名脫必察 I am not aware what word is intended by *t'o-bi-ch'a*; evidently a foreign word is rendered by the Chinese characters. Pauthier does not hesitate in translating *t'o-bi-ch'a* by "excellent," but he does not inform us in what language this word means "excellent."

118. 哈里法不悅酒以橙漿和糖爲飲. Pauthier translates: "Le khalife s'en souciait peu [i.e. des chevaux]. Leur boisson est extraite d'une espèce d'orange rafraichissante qu'ils mélangent avec du sucre."

119. 胡 *Hu* means *foreigner* with regard to China, and especially the people of western Asia and India are termed so; but Pauthier should not have translated: "à Pao-ta était le patriarche de tous les étrangers; c'est pourquoi tous ces étrangers étaient ses serviteurs." That sounds like a foreign legion in the calif's service.

120. *T'ien-fang* (heavenly house) seems to refer to the great mosque of Mecca, which encloses the holy *kaaba*. Burckhardt in his "Travels in Arabia etc." p. 134, calls this great mosque *Beitullah* or "house of God."

121. *Pei-yen-ba-r* renders very exactly the Persian *peighamber*, meaning "prophet."

122. The Chinese author seems to apply the name of *T'ien-fang* to the whole of Arabia.

[In Kono Khan's biography it is stated] "To the west of Baoda, at a distance of three thousand *li* there is 天房 *T'ien-fang*.<sup>123</sup> The general 住石 *Dju-shi* there sent a letter (to Houlagon), in which he begged to offer his submission. All believed that *Dju-shi*'s intention was sincere. His offer was accepted and no precautionary measures were taken. But Kono Khan made the following objection: 'Do not forget, that treason on the part of the enemy can put our army in danger. In time of war all is deceit. We must take precautions; otherwise we risk bringing shame upon ourselves.' Precautions were accordingly taken, and indeed *Dju-shi* came to attack our army; but he was defeated by Kono Khan. 巴兒算灘 *Bar suan-fan* (sultan *Bar*) surrendered."<sup>124</sup>

To the west of *T'ien-fang* is the kingdom of 密昔兒 *Mi-si-r*,<sup>125</sup> a very rich country. There is gold in the ground. In the night at some places a brightness can be seen. The people mark it with a feather and charcoal. When digging in the day-time, pieces as large as a jujube are brought to light.<sup>126</sup> *Mi-si-r* is six thousand *li* distant from Baoda.

In the biography of Kono Khan it is stated, that *Mi-si-r* is forty *li* (probably a misprint)\* distant from *T'ien-fang* and west of it. Its ruler is called sultan 可乃 *K'o-nai*.<sup>127</sup>

West of *Mi-si-r* is the sea, and west of the sea is the kingdom of 富浪 *Fu-lang*. The covering of the head for women there resembles much what we see in our paintings representing the 菩薩 *Pu-sa*.<sup>128</sup>

Another Chinese traveller of the Mongol time, 汪大淵 *Wang Ta-yüan*, who visited by sea many foreign countries, in his work 島夷志略 *Tao yi chi liao*, published in 1350, calls Arabia 天堂 *T'ien-lang* or "heavenly hall." In the History of the Ming dynasty, 1368-1644, chap. 332, this name is written 天方 *T'ien-fang*, and there is met with also the name 默伽 *Mo-kia* (Mecca). I may observe, that the Arabs have been well known to the Chinese since the 7th century, under the name of 大食 *Ta-shi*. See my pamphlet on the intercourse between the Chinese and the Arabs, published in 1871.

123. The first character, in the *Yüan shi*, is written 大 *ta*, but that is evidently a mistake caused by the omission of a stroke.

124. It is difficult to make these confused statements consistent with any of the military expeditions of the Mongols, as reported by the Mohammedan writers. Perhaps the war against *Nassir Salah-eddin Youssouf* in Syria is intended. Vassaf gives the text of two long letters *Nassir* exchanged with Houlagon before the hostilities began. (D'Ohsson, l.c. tom. iii, p. 294.) Sultan *Bar* is perhaps the emir *Beibars*, who commanded the Egyptian army, which entered Syria in 1260.

125. *Mi-si-r* means Egypt, the *Mizraim* of the Bible, called *Mazr* by the Arabs.

126. This sounds like the story reported by Strabo, book xvi, p. 198, who states, "The topazion found on the island of Ophiodes near Egypt, is a gold-coloured (χρυσαιοειδής) diaphanous stone, which is of such a brightness, that it cannot be seen in the day-time. It is only in the night that the gatherer can see it. According to Keferstein (*Mineralogia polyglotta*), the topazion of Strabo is not what we call topaz, but the *chlorophan*, a kind of fluor spar, which has the property of emitting a phosphoric light in the darkness. The Chinese author in stating the same about gold, has probably misunderstood the story he heard about shining stones.

127. The second character is perhaps a misprint, and is to be read 朵 *to*. Then the name of the sultan would be *K'o-to*, and could be identified with sultan *Coutlouz*, who at that time reigned in Egypt.

128. *Pu-sa* (Bodhisatva in Sanscrit) is one of the Buddhist saints, next Buddha most venerated, for his love and protection of living beings. His idol is represented in almost every Buddhist temple, often in the form of a female, and with curious ornaments, especially on the head.

\* See note E.

The men are dressed according to the customs of the *hu* (western barbarians) and are of good character.<sup>129</sup> When they go to bed, they do not take off their clothes. Husband and wife live separately.

[The biography of Kouo Khan states] "In the year 1258 (or beginning of 1259) the prince Hü-lie-wu (Houlagou) ordered Kouo Khan to cross the sea on the west and subdue *Fu-lang*. He summoned the ruler to surrender.<sup>130</sup> 兀都 *Wu-du* sultan said: 'Last night I dreamed of a divine man. Now I see this divine man is the general;' and he surrendered immediately. After this the imperial army returned."<sup>131</sup>

There is (in western Asia) a large bird, above ten feet high, with feet like a camel, and of a bluish gray colour (蒼). When it runs it

129. 男子胡服皆好善 Pauthier translates: "les hommes de ce pays, qui servent dans les armées étrangères, sont très-braves." Rémusat has: "Les hommes sont bons guerriers."

130. 喻以禍福 literally "he announced to him fortune or misfortune." Pauthier misunderstood this phrase, and took it for the name of the ruler.

131. By *Fu-lang* doubtless the *Franks* (Europeans) are meant. The mediæval traveller Marignolli states (Yule's *Cathay*, p. 336), "They term us Franks, not from France but from Frankland." Compare also Pegoletti's notices on the land route to Cathay (Yule l.c. p. 292): "They call *Franks*, all the Christians of these parts from Romania (Greece according to Yule) westward." Europe, and especially the Roman empire, known to the Chinese since the beginning of our era, was first called 大秦 *Ta-ts'in* (the great *Ts'in*) in the Chinese annals. No plausible explanation can be given about the origin of this name. In the Annals of the T'ang, 618-907, we are told, that the country formerly called *Ta-ts'in* has in later days been called 拂菻 *Fu-lin*, and a French orientalist has suggested (*Nouveau Journal Asiatique*, tom. ix, p. 458), that the name *Fu-lin* is probably derived from the Greek *Ῥωμῆ*, used in ancient times to designate Constantinople. Indeed *Masudi* (in the 9th century) informs us, that the Greeks never called their city Constantinople but *Bolin* (Yule's *Cathay*, p. 402, note). But some arguments can also be produced in favor of another etymology of the name *Fu-lin*. The German tribe of the *Franks*, which name appears first in history in the 3rd century of our era, dwelt first on the lower Rhine, and afterwards gave rise to that powerful Franconian empire, which under Charles the Great embraced a great part of Europe, and with which the history of France and Germany begins. The oriental name of *Ferenghi*, although applied by the Mohammedans to all Europeans, and which now (in Persia at least) has the meaning of "foreign," originated doubtless from our *Franks*. Perhaps the characters 拂菻 were also intended to designate the word *Franks*, for in the 一切經音義 *Yi ts'he king yin yi* (an explanation of foreign terms found in the works translated from the Sanscrit, with an examination of the correct sounds: see Wylie's *Notes on Chinese literature*, p. 169) published in the middle of the 7th century, it is stated, that the correct pronunciation of the two characters is not *fu-lin* but *fu-lan*, which approximates to the sound *fu-lang*, by which name the author of the *Si shi ki* designates the *Franks*. The Chinese statement, that a Mongol general should have crossed the sea and summoned the king of the *Franks* is absurd. It is however a fact, that the Mongols had some differences with the *Franks* established at Sidon, and Rashid reports that Houlagou gave orders to expel the *Franks* from Syria. (Compare Pauthier's *Marco Polo*, p. cxxxii.) Besides the story reported in the biography of Kouo Khan about the *Fu-lang* or *Franks*, they are mentioned a second time in the *Yüan shi*, in the annals under the year 1341 or 1342, chap. 40, reign of Shun-ti. It is stated there, that the kingdom of 佛郎 *Fo-lang* sent as tribute, a beautiful black horse, about 11 Chinese feet long and 6 feet, 8 inches high. It was black all over, except the hind feet, which were white. Pauthier, does not hesitate to state, that by *Fo-lang* France is meant, and that there can be no doubt, that Philip VI of France offered this horse to the Chinese emperor. Gaubil also translates *Fo-lang* by France. But Col. Yule (*Cathay*, p. 340) has produced evidence that the horse spoken of was brought by Marignolli, who in his narrative of travels states, that he arrived at Peking in 1342 and brought large horses for the Khan. It is only once, that the ancient name of 拂菻 *Fu-lan* occurs in the *Yüan shi*. In the biography of 愛薛 *Al-sie* (perhaps Joshua, or Joseph), *Yüan shi*, chap. 134, it is stated that his native country was *Fu-lan*, that he was well versed in all languages of the west, and also in astronomy and

flaps the wings. It eats fire; and its eggs are the size of a 升 *sheng* (a certain measure for grain).<sup>132</sup>

medicine. He served at first Gouyong khan. Coublai khan entrusted him in 1263 with the direction of the astronomical and medical Boards of the *Si-yü* (Persia), etc. Afterwards he received the title of *Fu-lan wang* (prince of Frankland). His sons and grandsons, as mentioned in the *Yüan shi*, have all names which sound like European names,—*Ye-li-ya* (Elias), *Lu-ko* (Luke), *An-tun* (Antony). One of his daughters was called *A-na-si-mu-sze*. I may finally mention, that in the History of the Ming dynasty, 1368–1644 the Franks are termed 佛郎機 *Fo-lan-gi*; but we must not be astonished, when we find in the *Ming shi* (chap. 325) a statement, that the country of the *Fo-lan-gi* is near *Man-la-kia* (Malacca). They meant evidently the Portuguese, who in the beginning of the 16th century had conquered Malacca and settled there, and in 1517 made their first appearance at Canton. Compare Mr. W. F. Mayers able essay "On the introduction and use of gunpowder and fire-arms among the Chinese," in the *Journal of the North-China Branch of the Royal Asiatic Society*, 1871.

132. The large bird with camel's feet is the ostrich, in Persian *shutur-murg* (camel-bird). The Chinese author states, "when it runs it flaps the wings;" which is quite correct. As is known, the ostrich, notwithstanding its wings being well-developed, is not able to fly, but when running rapidly it always extends its wings. It seems to me, that this fact is also alluded to in Holy Scripture, Job, xxxix: 18. The English translation of this passage runs: "What time she lifteth up herself on high, she scorneth the horse and his rider." By *lift up on high*, I think, the translator could only mean to *soar up*. Having no knowledge of Hebrew I am not able to discuss the correctness of this translation, but I am inclined to suppose, that the Hebrew text has not the meaning suggested by the English translator, all the more as the Russian translation of the same passage means,—*when she lifts up her wings*. How should the Jews, who knew the ostrich very well (correct accounts are given in the Bible regarding its habits), have overlooked the fact, that it is not fitted for flying? Having requested my learned friend Mr. Schereschewsky to give me his opinion on the translation of the passage in question, he has kindly replied in the following terms. "You are quite right. The English version is wrong in its rendering of the passage in Job, xxxix: 18. The original does not mean, 'What time she,'—namely the ostrich, which is in the feminine gender in the Hebrew,—'lifteth herself on high'; but it ought to be rendered, 'What time she makes,'—viz., the wings, which word is implied but not expressed in the Hebrew,—'to float on high,' i.e. to flap the wings in the way ostriches do when they run. The original Hebrew is כעת במרום תמריא, 'at what time on high she makes to float,' i.e. the wings. The last word 'tamri' is third person feminine future, in the hiphil or causative form of the verb מרא *mara*, which means 'to fly, to hover, to soar.' To render *tamri* in the neuter or the reflexive, as the English version does, is grammatically incorrect. The hiphil is never used as a reflexive; it always requires an object either expressed or implied. The object in the present case is wings, which is plainly implied; as the word wings is found a few verses above. The rendering of the Vulgate (St Jerome's Latin version), gives nearly the same sense, 'Cum tempus fuerit in altum alas erigat.'" The ostrich, although a bird found only in the deserts of Africa and western Asia, was known to the Chinese in early times, since their first intercourse with the countries of the far west. In the "History of the Anterior Han" (*Ts'ien Han shu*, chap. 96, article *An-si*) it is stated, that the emperor Wu-ti, B. C. 140–86 first sent an embassy to 安息 *An-si*, a country in western Asia, which according to the description given of it, can only be identified with ancient Parthia, the empire of the dynasty of the Arsacides. In this country a large bird, from eight to nine feet high is found, the feet, the breast and the neck of which make it resemble the camel. It eats barley. The name of this bird is 大馬爵 *ta-ma-tso*, which means in Chinese the "bird of the great horse." The character *tso* now means a "vase used in sacrifices," but its original meaning was a "kind of bird of prey" (see *Kanghi's Dictionary*). It is further stated, that afterwards the ruler of *An-si* sent an embassy to the Chinese emperor, and brought as a present the eggs of this large bird. In the "History of the Posterior Han" (*Hou Han shu*, chap. 118), an embassy from *An-si* is mentioned again in A. D. 101. They brought as presents a lion and a large bird. In the "History of the Wei dynasty," 386–558, where for the first time the name of 波斯 *Po-sze* occurs used to designate "Persia," it is stated, that in that country there is a large bird resembling a camel and laying eggs of large size. It has wings but cannot fly far. It eats grass and flesh, and also swallows men. In the "History of the T'ang dynasty," 618–907, the camel-bird is again mentioned as a bird of Persia; and besides this, a statement is found there, that the ruler of 吐火羅 *T'u-*

There is a kingdom 石羅子 *Shi lo-tze* (Shiraz), which produces pearls. The name of the ruler is 模思阿塔卑 *Mo-sze a-t'a-bei*. To the south-west is the sea (Persian gulf). The men who are engaged in pearl-fishing get into a leather bag, having only their hands free. A rope is attached to their loins and thus they glide down to the bottom of the sea. They take the pearl-oysters together with sand and mud, and put them in the bag. Sometimes they are attacked there below by sea monsters; when they squirt vinegar against them and drive them away. When the bag has been filled up with oysters, they inform the men above by pulling the rope, and are then hoisted up. Sometimes it happens that the pearl-fishers die (in the sea).

[The biography of Kouo Khan states regarding the same kingdom *Shi-lo-tze*] "The imperial army (after having returned from Egypt and Syria)

*huo-lo* (a country generally identified with *Tokharistan*) sent a camel-bird as a present to the Chinese emperor. The Chinese materia medica *Pen ts'ao kang mu*, written at the end of the 16th century, gives (chap. 49) a good description of the ostrich, compiled from ancient authors. It is said amongst other things, to eat copper, iron, stones, etc. and to have only two claws on his feet. Its legs are so strong, that it can dangerously wound a man by jerking. It can run three hundred *li* a day. Its native countries are 阿丹 *A-dan* (*Aden*) and 竹步 *Dju-bu* (*Djubo* on the African coast). A rude but tolerably exact drawing of the camel-bird in the *Pen ts'ao* proves, that the ostrich was well known to the Chinese in ancient times, and that they paid great attention to it. Our traveller Ch'ang Te does not speak clearly, where in his time the ostrich was found in western Asia. He mentions it



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after having spoken of the Franks. In the "History of the Ming dynasty" (*Ming shi*, chap. 326), the country of 忽魯謨斯 *Hu-lu-mo-sze* (Hormuz on the Persian gulf) is mentioned as producing ostriches. Let us see what western authors state about the existence of ostriches in western Asia. In a learned article on the geographical distribution of the ostrich, by the well-known ornithologists *Hartlaub* and *Finch* (see *Petermann's Geogr. Mittheil.*, vol. xvi, p. 380), it is stated, that in recent books of ornithology, the ostrich is always spoken of only as a bird of Africa, whilst *Xenophon* saw it on the borders of the Euphrates; and ancient Persian authors as well as Chinese mention it as a Persian bird, occurring even in the eastern part of Persia. The inquiries made on this subject by modern travellers has led to the interesting conclusion, that up to the present time ostriches are met with, although not frequently, in the countries of western Asia, assigned to them by the Chinese authors. The Prussian consul at Damascus states, that every year about five hundred ostriches are killed in the deserts near that place. The well-known traveller *Mr. Vambéry* informed the authors of the above-mentioned article, that ostriches are well known in *Kerman*, and that they are even occasionally killed on the lower *Oxus*, near *Kungrat*.

went to the south-west (it is not clear from what place; probably there is a mistake, and it should be read—'to the south-east'), to the kingdom of *Shi-lo-tze*. The enemy's troops presented battle, but were defeated at the first attack. The Sultan 換四千阿塔卑 *Huan-sze-gan a-t'a-bei* surrendered."<sup>133</sup>

The country of 印毒 *Yin-du* (Hindustan) (amongst the enumerated kingdoms) is the nearest to China. The population of it is estimated at twelve millions of families. There are famous medicines, great walnuts, precious stones, 鷄舌 *ki-she*,<sup>134</sup> 寶鐵 *pin-t'ie*<sup>135</sup> and other products. In this kingdom there are large bells suspended near the palace of the ruler. People who have to prefer a complaint strike against the bell. Then their names are registrated and their cause is investigated. The houses are made of reeds. As it is very hot there in summer, people pass the whole time in the water.

The biographer of Kouo Khan seems to have been mistaken in speaking, next after having mentioned Shiraz, of a country 寶鐵 *Pin-t'ie*, which as we have seen, in the *Si shi ki* is enumerated amongst the products of Hindustan. In this biography it is clearly said, that the imperial army reached Pin-t'ie. Kouo Khan defeated the enemy and the sultan 加葉 *Gia-ye* surrendered.

133. The *Shi-lo-tze* of the Chinese authors is *Shiraz*. On my ancient Chinese map the name is written 設刺子 *She-lu-tze*. I may observe, that Marco Polo calls this place *Serazy*. What the Chinese author records about pearl-fishing is quite exact, and sounds in some parts like a translation made from the statements given by the Arabian geographer *Edrisi*, about pearl-fishing near Baharain (see *Edrisi*, traduit par Jaubert, tom. i, pp. 373-377). Baharain was, according to D'Herbelot, *Bibl. Orient.* p. 158, in ancient times the name of a province of Arabia, stretching along the western shore of the Persian gulf, and famed for the pearl-fishing on its coast. On modern maps I find only the island of Baharein marked, well known also in our days for the pearl-oyster beds in its neighborhood, largely worked by the proprietors. (Compare Brenner's *Report*, in *Petersmann's Geogr. Mittheil.* 1873, p. 37.) Baharain is also marked in its proper place on the ancient Chinese map, and the name is rendered there by the characters 八哈刺因 *Ba-ha-la-yin*. At the time the Mongol armies invaded western Asia, *Shiraz*, or rather *Fars*, of which Shiraz was the capital, formed a little realm governed by *atabeys* (ancient governors of the Seldjouds, who had become independent, were designated by this name). The Chinese characters *a-ta-bei* are doubtless intended for this name. When the Mongol armies appeared in Persia, the *atabey* of Fars had spontaneously rendered homage to the conqueror, and he was not troubled in his possessions. But after the conquest of the califate, disorders took place in Fars, and Houlagou then sent a division to Shiraz to punish the *atabey* Seldjoud Shah. (See D'Ohsson l. c. tom. iii, pp. 400 seq.). I cannot identify the names of the *atabey* as given by the Chinese authors.

134. *Ki-she-hiang* (chicken tongue fragrance) is according to the *Pen ts'ao kang mu* (book xxxiv, f. 30), a synonym of 丁香 *ting-hiang* (nail fragrance), which is the common name for *cloves* (the dried aromatic flower buds of *caryophyllus aromaticus*). Judging from the authors quoted in the *Pen ts'ao*, as mentioning cloves, this spice seems not to have been known in China before the 6th century.

135. *Pin-t'ie* is, as the *Pen ts'ao kang mu* explains (book viii, p. 36, article *t'ie*, "iron"), a very valuable steel, brought from *Po-sze* (Persia). It is said to cut gold and jade. There were many places besides Damascus famed in western Asia for their steel blades, etc., for instance Meshed and Ispahan. The Indian steel is also very valuable. A Chinese author however of the 10th century identifies the *pin-t'ie* with 喫鐵石 *ch'i-t'ie-shi* (stone, which eats iron), which latter Stan. Julien states correctly (*Mél. de Geogr. Asiat.* p. 91) to be the magnet. In the *Pen ts'ao*, book x, f. 2, the magnetic iron ore is also termed 慈石 *ts'e-shi* (stone with affection), and 吸鐵石 *si-chen-shi* (stone attracting the needle). It is found in many provinces of China.

In the 7th month of 1259 the sultan 阿早 *A-dsao* of the kingdom 兀林 *Wu-lin* came to offer his submission. He surrendered a hundred and twenty large and small cities with seventeen hundred thousand families. In the mountains there, much silver is found.

[The biographer of Kouo Khan states regarding the same subject as follows.] In the year 1259, the scattered army of the kingdom of 兀林 *Wu-lin*, amounting to forty thousand warriors, was defeated. The sultan 阿別丁 *A-bie-ding* surrendered, and a hundred and twenty-four cities were captured.<sup>136</sup>

The kingdom of the 黑契丹 *Hei K'i-tan* (Black K'tan) is called 乞里曼 *K'i-li-man* (Kerman; the third character must be read 蠻 *man*, I think). The name of the ruler is sultan 忽都馬丁 *Hu-du-ma-ding*. Having heard of the glory of the prince (Houlagou), he came to submit. He has a great city 拔里寺 *Ba-li-sze*.<sup>137</sup>

The biography of Kouo Khan speaks also of Kerman and states that *K'i-li-man* is south of *Wu-lin*. The ruler is called 忽都馬丁 *Hu-du-ma-ding*. After this in the biography it is said, that the Si-yü was subdued and Kouo Khan went home to the emperor Mangou, arriving there a short time before the latter died. (Mangou khan died in August, 1259.)

[Here Ch'ang Te finishes his enumeration of the different countries which had recently been invaded by the Mongol armies. The remainder of his report contains only the mention of beasts, plants, precious stones, and other products found in western countries. He adds various miraculous tales, which at that time may have circulated among the Persians.]

The 獅子 *Shi-tze* (lion).<sup>138</sup> The mane and the tail of the male

136. It is difficult to say what country is meant by *Wu-lin*, and what sultan by *A-dsao* or *A-bie-ding*. These names cannot be identified with any name of countries or princes mentioned by the Persian authors.

137. The Chinese authors evidently speak of *Kerman*, which is up to this day, the name of a city and a province in southern Persia. The Chinese author is right in calling Kerman the kingdom of the *Black K'tan* (Carakitai). *Cara* means "black" in Mongol as well as in Turkish. The name of Carakitai used by the Persian historians therefore is not a Persian name. In a previous note (see Ch'ang-ch'ün's travels, note 83), I have spoken of this dynasty originating in eastern Asia, and reigning in central and western Asia nearly a century, until it was overthrown by Tchinguiz khan in 1218. After Tchinguiz had left western Asia, *Borac Hadjib*, at first an officer of the khan of Carakitai, afterwards entering the service of the sultan of Khovaresm, had succeeded in establishing himself in Kerman, and founded a dynasty, which maintained itself there until 1309. This is the dynasty of the Carakitai in Kerman, spoken of by the Chinese author. The city of *Ba-lu-sze* mentioned there, seems to be the city of *Barsis*, which is quoted in D'Herbelot's *Bibl. Orient.* p. 175, as a city of Kerman, or perhaps *Berdardshir* or *Consahr*, which D'Herbelot states to have been the ancient capital of Kerman. D'Olsson (l. c. tom. iii, p. 6) spells the name *Kevashir*. On the ancient Chinese map there is a place 泄刺失 *Sie-la-shi* marked, east of Shiraz, which by its position might be identified with Kevashir or Kerman. The sultan *Hu-du-ma-ding* of the Chinese author seems to be *Kotb-eddin*, who reigned about that time in Kerman. But he is stated by D'Olsson to have died in 1258.

138. The proper name of the lion in Chinese is 獅 *shi*, and so it is called in the *Pen ts'ao*. The character 子 *tze* properly meaning "son," in the popular spoken language is often appended to words, without having any signification. The lion, although an inhabitant only of Africa and western Asia, was known to the Chinese in early times. It seems,

lion are like tassels. By a blow with the tail it can seriously hurt men. When it roars the sound comes out from the belly. The horses hearing the roar are seized with great terror and urinate blood.

that this animal is first mentioned in Chinese books in the second century before our era. In the "History of the Anterior Han" (*T'ien han shu*, chap. 961), it is stated, that in the kingdom of 烏戈山離 *Wu-ko-shan-li* the animal 師 *shi* is found. The description given of this country points evidently to some part of Persia. All accounts regarding countries in western Asia, as found in the *T'ien han shu*, seem to have been gathered by the general Chang Kien, who went there about B.C. 120. The character 師 *shi* properly means "master." There is some probability for the view, that this character was first intended to render the Persian name of the lion, which is *shir*. The "History of the Posterior Han" (*Hou han shu*, chap. 118) reports, that in the year A.D. 87, the ruler of *An-si* (ancient Parthia) sent a *shi*, or "lion," and an ostrich as presents to the emperor of China. In the year 101 another lion was sent from there to China. In the "History of the Northern Wei," 386-558, where Persia is first described under the name of *Po-sze*, lions are mentioned as beasts of that country, and the "History of the T'ang" speaks of a lion sent by the ruler of the country of 康 *K'ang* (which is generally believed to answer to the present Samarcand), to the emperor of China, in the 7th century. Up to that time the lion in Chinese books was not designated by a distinct character as now, but always by 師 *shi*, meaning properly "master." As may be found in Kanghi's Dictionary, the character 獅 *shi* for "lion" was invented about A.D. 600, for it appears first in the Chinese dictionary *T'ang yün*. At the time of the Ming dynasty in the 15th century, lions were repeatedly carried from western Asia to China. Detailed accounts of this subject may be found in the *Ming shi*, chap. 332, art. *Sa-ma-r-shan* (Samarcand). It is stated there, that in 1475 the *so-lu-t'an* (sultan) *A-hei-ma* of Samarcand (it seems *Mirza Ahmed*, the son of *Abusaid*, and the great-grandson of Tamerlane is meant), together with the ruler of *Yi-sze-pa-han* (Ispahan), sent two lions as a present to the Chinese court. When the ambassadors arrived at *Su-chou* in the present province of *Kun-su* (the great highway from western Asia to Peking at that time, still led through this place, as at the time of Marco Polo), they requested high officers from the Chinese court to be sent to meet them, and to receive the lions. This subject was discussed in the council of Chinese ministers, and from different sides it was objected, that lions are useless beasts; they cannot be employed in sacrifice, they are also unfit to be yoked to a cart; therefore they should be refused. But the emperor ordered an eunuch to be sent to receive the lions. The food of the lions consisted in two living sheep, two jars of 醃酏 *ts'u-yü* (a kind of sour soup) and two jars of milk with honey, every day. The objections made in the council of ministers against lions, were not in harmony with the popularity this animal enjoys in China even in our days, where the Chinese know the lion only from ancient paintings, or from the grotesque ancient marble lions guarding the entrances of the palaces of princes or their cemeteries. *Li Shi-chen*, the author of the repeatedly-quoted *Pen ts'ao kang mu*, who wrote in the second half of the 16th century, gives (book xli, f. 1) some interesting accounts regarding this animal, which prove, that the lion has made the same lofty impression upon the Chinese as upon western nations, who in their popular traditions always consider the lion as the king of animals. *Li Shi-chen* in explaining the Chinese name of the lion, suggests that it was called *shi* (master) as being the king of animals (百獸長). (This etymology does not invalidate my view, that *shi* originally intended the Persian *shir*). He terms the Sanscrit (梵) name 僧伽 *seng-kia* (the Sanscrit name of the lion is *singha*). He states further: "The lion is found in all countries of western Asia. It resembles the tiger, but is smaller. The colour of its skin is yellow or like gold. The head is large and like copper, the forehead is like iron, the claws are like iron hooks, the teeth like a saw, the ears are pointed, the nose is turned up, the eyes shine like lightning, the roar resembles thunder. When the lion is enraged it is imposing by its teeth; when it is cheerful, it is imposing by its tail. The tail of the male lion has at its end a large tuft of hair. The face is provided with whiskers. When the lion roars, all other beasts flee away, and the horses urinate blood."

A good drawing of the lion is found in the ancient dictionary 爾雅 *Rh ya*. The commentator of this dictionary who wrote in the 4th century, tries to identify the lion (*shi*) with a beast 狻猊 *su-an-ni* mentioned in ancient Chinese books, as eating tigers and leopards, a completely arbitrary identification. In the last edition of the *Rh ya* (1802), in the preface it is stated, that the drawings appended to that work date from the time of the Sung

The wolves in those countries have also manes.<sup>139</sup>

The 孔雀 *k'ung-ts'io* (peacocks) of the western countries are like the peacocks represented in our paintings, only they have their tails covered by the wings. But every day at noon the tail opens like a splendid green screen.<sup>140</sup>

There are also 香猫 *hiang-mao* (fragrant cats),<sup>141</sup> resembling our



dynasty, and that they have been carefully copied. Thus the drawing of the lion, I present here to the reader was made originally between the 10th and 12th centuries. The lion seems to have spread in ancient times over the whole of western Asia, as far even as Transoxiana. Alexander the Great is reported by Curtius to have killed a lion in that country, between the present Samarcand and Bokhara. We are told by the Persian authors, that Houlagou in 1256 arranged a lion hunt near the Djihoun (Oxus), and that ten lions were killed. (D'Oleson, tom. iii, p. 140.)

As far as I know, at the present day in western Asia, lions are found only in southern Persia, especially near Shiraz.

139. Perhaps the author speaks of hyenas.

140. Rémusat translates the three characters 若翠屏 *jo ts'ui p'ing* by, "comme fait l'oiseau tsoui." He does not translate the character *p'ing* at all, which means "screen."

翡翠 *Fei-ts'ui* is the Chinese name of the *kingfisher* (*alcedo bengalensis*), the beautiful green feathers of which are made up into different ornaments. Therefore *ts'ui* means also "green." I need not mention, that the kingfisher never spreads out his tail like the peacock, as Rémusat states. 孔雀 *K'ung-ts'io* is the Chinese name for the peacock. In European books relating to China, I have often seen the Chinese name of the peacock translated by, "bird of Confucius." Indeed the character *K'ung* represents Confucius' name and *ts'io* means "bird." But the Chinese do not intend this meaning. *K'ung* means also "great, excellent," and at the time of Confucius the peacock was not known in China. The *Pen ts'ao* (book xlix, f. 17), in explaining the name of the peacock states, that *k'ung* means "great;" but that perhaps by this sound a southern (foreign) word is intended. 摩由邏 *Mo-yu-lo* is given there as the Sanscrit name of the bird. (According to Crawford's *Dictionary of the Indian islands*, p. 333, its Sanscrit name is *mañira*). The peacock seems to be first mentioned in Chinese books in the beginning of our era. I have not been able to find any allusion to it in the Chinese classics. In the "History of the Posterior Han," which began its rule A. D. 25 (*Hou han shu*, chap. 118), the *k'ung-ts'io* is enumerated amongst the animals found in *T'iao-chi*, which country is generally identified with Persia (Tadjiks). The *Pen ts'ao* states, that the peacock occurs in *Kiao-chi* (Cochinchina). In China it has always been considered as a rare bird, and our traveller Chi'ang Te seems only to have seen paintings of it in China. Now Chinese mandarins wear peacock feathers on their caps, as a mark of distinction, but the bird is not frequently met with. I have seen it occasionally kept by bird-sellers in Peking. The native country of the peacock is India.

141. *Hiang-mao*, "fragrant cat." The author means doubtless the *civet cat*, which produces the perfume known under the name of civet and highly prized by the orientals. There

土豹 *t'u-pao*.<sup>142</sup> Their excrements and urine are fragrant like musk.

There are 鸚鵡 *ying-wu* of five colours (*i. e.* variegated parrots).

風駝 *Fêng-t'o* (wind camels) are used for despatching couriers. They make a thousand *li* in one day.<sup>143</sup> But there are 鴿 *po-ko* (pigeons),<sup>144</sup> which also transmit news to a distance of a thousand *li* in one day.

are two species of *viverra* yielding this perfume, *v. civetta* in Africa, and *v. zibetha* in India. Both are kept in a half-domesticated state, for the purpose of yielding civet. I am not aware whether the civet cat is met with in western Asia in a wild state, but as the Persians and Arabs in ancient times were very fond of civet, they probably kept the animal.

142. In the mountains west of Peking there are two kinds of panthers. The smaller species is called *t'u-pao* by the Chinese.

143. By *feng-t'o*, or as the *Pen ts'ao* (book 1, f. 83) writes the name 風脚駝 *feng-kio-t'o* (wind-footed camel), explaining that it means swift like the wind, the Chinese authors understand the one-humped camel or dromedary (camelus dromedarius). The latter name is derived from the Greek *δρομας*, *adoc*—"swift." So Strabo terms the swift camels (book xv, p. 724) with which Alexander Magnus pursued Darius, and afterwards Bessus the murderer of the Persian king, to Bactria. The one-humped camel is a native of Africa and the south-western part of Asia, whilst the two-humped camel (camelus bactrianus), is an inhabitant of central Asia and Mongolia. But it is found also in Persia. It is remarkable that the existence of camels, and their usefulness as beasts of burden, in different parts of the ancient world, depends upon certain climatic conditions, which are diametrically opposite. The two-humped camel inhabiting the vast plateau of Mongolia, where the winter is exceedingly cold, is not fit for supporting heat; but in winter it is qualified to bear extreme cold, snow-storms and want of nourishment for a long time. In winter time the Russian mail between Kiachta and Peking can only be carried by camels through the Mongolian desert. The western camels, on the contrary, are beasts fit only for the hot sandy deserts of Africa and Asia, where the temperature in winter does not attain low degrees, and is very sensitive to snow and cold. Numbers of camel skeletons can be seen on the roads crossing mountain ranges in Persia, and covered with snow in winter time. The one and the two-humped camels, although confined originally to different parts of Asia, were both known in early times to the eastern as well as to the western Asiatics. I possess some photographs of the ruins of Persepolis, taken by my late friend Colonel Pesce, in which the two-humped camel repeatedly appears in the bas-reliefs of the ancient capital. On the other side it can be proved from the Chinese annals, that the Chinese knew dromedaries in the second century before our era. It was again the general Chang Kien, who brought the first accounts of the 一封橐駝 *yi-feng-t'o-t'o*, "one-humped camels," he saw in the country of the *Ta-yü-ti* (*Massageta*, according to Ritter, near the Oxus). Compare *Ts'ien han shu*, chap. 96. Afterwards they are often mentioned in the dynastic histories, sometimes also under the name of 獨峯駝 *tu-fêng-t'o* (meaning also "one-humped camel"), as camels of western Asia. The two-humped camel of the Mongolian deserts is larger and plumper-shaped than the one-humped, and cannot be trained for swift racing like the slender-shaped dromedary, which has been noticed by our Chinese traveller as the "wind camel." Chardin, a French traveller in Persia, about two hundred years ago, states, that the camels in Persia trained for the service of the couriers, are called *revahie*, "runner," and adds, that the same camels were known to the Hebrews under the name of *gemela fareka*, meaning "chameau volant." I have not been able to find in McClintock's valuable *Encyclopædia of Biblical Literature* a term sounding like that. As regards wild camels, the *Pen ts'ao* quotes an author of the 11th century, who states, that 野駝 *ye-t'o* (wild camels) are met with only in the deserts north-west of China proper. Their existence there, up to our days, has been ascertained not only by the Russian traveller Mr. Przewalsky, but Mr. Elias (*Proceed. R. Geogr. Soc.* vol. xviii, p. 1) quotes other modern travellers, who notice the wild camel in the deserts of central Asia.

144. The conveyance of letters by means of pigeons is an oriental invention. The Persian mediæval authors mention repeatedly carrier pigeons used in western Asia, even in time of war. In 1262, when the Mongols besieged the city of Mossul, a tired pigeon, destined for the besieged, sat down on one of the catapults of the Mongols and was caught. It was found that the pigeon carried the news of the approach of an army sent to relieve

珊瑚 *Shan-hu* (corals) grow in the south-western (Mediterranean) sea. They are taken with iron nets; some of them being three feet in height.<sup>145</sup>

The 蘭赤 *lan-ch'i* is found on the rocks of the mountains in the south-western countries. There is also the 鴨思 *ya-sze* of five (different) colours; which is of a very high price.<sup>146</sup>

Mossul. The Mongols had just time to send a corps against the enemy which was defeated. (D'Ohsson l. c. tom. iii, p. 372.) Carrier pigeons are known also in China. The *Pen ts'ao* informs us (book xlviii, f. 34, art. 鴿 *ko*, "pigeon") that the pigeons which carry letters are termed 飛奴 *fei-nu* (flying slaves). We are also informed, that the Sanscrit name for pigeon is 迦布德迦 *kia-bu-de-kia* (intended for *kapota*). The Persian name for pigeon is *kebuter*.

145. *Shan-hu*. The same name is used up to this time in China to designate *corals*, which are highly valued here. The *Pen ts'ao* treating of the coral (book viii, f. 53; it is ranged there among the precious stones), ventures no explanation of the name *shan-hu*. It seems not to be a Chinese name. Corals are not found in China. I find them for the first time mentioned in the "History of the Posterior Han," A. D. 25—221 (*Hou han shu*, chap. 118). Corals are said there to be a product of *Ta-ts'in kuo* (the Roman empire; see note 131). In the "History of the T'ang dynasty," 618-907 (*T'ang shu*, chap. 258b, article *Po-lin*, "the Greek empire;" see note 131), some accounts of coral-fishing are given in the following terms: "The coral tree grows in the sea on rocks like mushrooms. It is at first of a white colour; after a year it changes to yellow, and in the third year it becomes red. The branches are much entangled. The coral tree, which attains a height of three to four feet, is fished up by iron nets, by means of which it is broken off from the rocks." This is a short but quite correct description of coral-fishing as it is even now practised in the Mediterranean, the only sea where true red corals, *corallium rubrum*, are found. The *Pen ts'ao* gives as the Sanscrit name of the coral 鉢擺娑福羅 *bo-bai-so-fu-lo*.

146. I have not been able to find either in the *Pen ts'ao*, in any Chinese dictionary or other Chinese book, an explanation regarding the products *lan-ch'i* and *ya-sze* mentioned in the above passage. Pauthier translates the first by—*épidendron rouge* (?) and the second by—*canards sauvages qui semblent toujours méditer*. The character 蘭 *lan* in Chinese, means indeed a plant of the order of orchids, and *ch'i* means "red;" but Pauthier should have known, that in Chinese the adjective is never placed after the substantive as in French, and in translating these two characters they could only be rendered by "le rouge d'épidendron." The character *ya* means not "wild ducks," but on the contrary "tame ducks;" *sze* means "meditate." Pauthier is also in error in translating 生西南海山石中 "croit dans des montagnes rocheuses situées au milieu de la mer du sud-ouest (le golfe Persique)." *Si-nan-hai* (meaning literally "south-western sea") is a general term always used in Chinese books to designate the countries towards or near the south-western sea, just as *nan-hai* (southern sea) means the islands of the Archipelago. The Chinese author when speaking of products found in the south-western sea, adds the character 中 *chung* (in, in the middle) as we shall see further on. I am of opinion, that the Chinese author does not intend by the names *lan-ch'i* and *ya-sze* "flowers" and "philosophic ducks," but speaks of precious stones; for he enumerates the products of the countries in a certain order, and after having spoken of coral, he mentions the *lan-ch'i*, the *ya-sze* of five different colours, and after that diamonds. He states also that the *ya-sze* is highly prized. I think, therefore, there can be no doubt, that precious stones are meant, and after having looked in Keferstein's *Mineralogia polyglotta* for the west-Asiatic names of different stones, I came to the conclusion, that *lan-ch'i* is the same as *lapisluzuli*, the Arabic name for *lapis-lazuli*, and by the *ya-sze* of five colours probably *jasper* is meant, which is termed in Arabic *yashm*. As is known the *ya-sh-peh*, which is the same as *jasper*, was one of the twelve stones in the breastplate of the high priest, as mentioned in the Bible. Mr. Emanuel in his history of diamonds and precious stones, 1867, pp. 173, 174 and 222 states, that the *jasper* found near Smyrna, in Greece and in Egypt of various colours (yellow, red, green, black, brown) was most highly prized by the ancients. But Emanuel is wrong in stating, that *jasper* is highly prized also in China, and that the seal of the emperor is made of it. The imperial seal in China is made of "jade," 玉 *yü*. I am not aware, that the Chinese now know *jasper*, at least I have not seen it here, and know not the present Chinese name of it. But *lapis-lazuli* is well known to the Chinese, and

The 金剛鑽 *kin-kang-tsuan* (diamonds) come from *Yin-du* (Hindustan). The people take flesh and throw it into the great valleys

the modern name of it is 青金 *ts'ing-kin* (azure gold). China, and especially the capital, is very rich in precious stones; but as very few kinds of them are produced in this country, they evidently have been brought from abroad, and I suppose most of the beautiful rubies, sapphires, emeralds, etc. sold in Peking, and emanating for the greater part from the establishments of impoverished princes and nobles, came to China in early times, and especially at the time western Asia was devastated and plundered by the Mongols. Most of the ancient names of precious stones in China are changed at the present day. I apologize for a digression from the subject, when inserting here a small notice,—dating from the Mongol time,—on western precious stones. In the 輟耕錄 *Ch'e keng lu*, notes on different matters referring to the time of the Mongol dynasty, written by a learned Chinese in the 14th century, an article is found (chap. 7) entitled 回回石頭 *Hui hui shi t'ou*, (Precious) stones of the Mohammedans. In the introduction the author says:—"The (precious) stones in the countries of the Mohammedans are different in appearance and in price. At the close of the 13th century, one of the rich Mohammedan merchants sold a 紅刺 *hung-la* ('Balas ruby' as we shall see further on) to the Chinese government. It weighed 1 *liang* and 3 *ts'ien*, and was estimated at 140,000 錠 *ting* paid in bank-notes. (N. B. 1 *liang*=10 *ts'ien*=1½ oz. av. 1 *ting* at the time of the Mongols was 50 *liang* silver, not as Panthier erroneously states, *M. Polo*, p. 320, ten *liang*. But the paper money was worth only a tenth of its nominal value.) The emperor placed it on the top of his cap, and thus it was afterwards successively transmitted from one emperor to another. The emperors always put it on at the new year, on their birth-days and on other solemn occasions. The following are the stones I (i. e. the Chinese author) know, and I shall give a list of them:—"

"1. 紅石頭 *Hung-shi-t'ou*, 'red stones.' There are four kinds.

The 刺 *la*. When of a pale red colour, it is very beautiful.

The 避者達 *bi-tje-da*. The stones which are of a deep red colour and thin, are the most valuable.

The 昔刺泥 *si-lu-ni* is of a dark red colour.

The 古木蘭 *gu-mu-lan* has an irregular colour; it is red mixed with dark yellow. Although this stone is found in large pieces, it is the least valuable of the above-mentioned."

N. B. *La* denotes *lal*, which is the Persian name for *Balas ruby*. This stone is of a rose red colour (Keferstein, p. 20; Emanuel, p. 220). *Bidjeda* of the Chinese author means the Persian *bidjade*, by which name another kind of ruby is meant (Keferstein, p. 23). *Si-lu-ni* denotes probably "from Ceylon." It is known, that very fine rubies come from that country. I do not know what red stone is meant by *gu-mu-lan*; perhaps *k'u-ma-la*, a kind of opal (Keferstein, p. 68). At the present day, the names given above for rubies are unknown in China. The ruby is called 紅寶石 *hung-pao-shi* (red precious stone) in Peking.

"2. 綠石頭 *Lü-shi-t'ou*, 'green stones.' There are three kinds found together in the same mines.

The 助把避 *dju-ba-bi* takes the first rank. It is of a deep green colour.

The 助木刺 *dju-mu-la* is of medium quality.

The 撒卜泥 *sa-bu-ni*, which is of a pale green belongs to a lower class."

N. B. These three green stones are without doubt *emeralds*, and the names given to them by the Chinese author can easily be recognized as Arabic and Persian names for different varieties of this stone. See Keferstein, p. 43. The name *dsobab* (meaning "cantharides," flies with beautiful green wings) was applied by the Arabs to a first-quality emerald of a deep green colour; whilst *sabuni* (meaning "soap-green") was the name of an inferior kind of a pale colour. *Dju-mu-la* is probably intended for *zmerud* or *samurod*, general terms for emerald in Persian and Arabic. Even now the emerald in Peking bears a similar name, being termed 祖母綠 *Tsü-mu-lu*. It is also known under the name 綠寶石 *lû-pao-shi*, "green precious stone."

"3. The stones called 鴉鵒 *ya-hu* or 亞姑 *ya-gu*.

The *red ya-gu* has on the surface a white water, (this expression refers evidently to the lustre of the stone).

The 馬思良底 *ma-sze-gen-di*. Without lustre. A variegated stone. This stone and the red *ya-gu* are dug from the same mines.

(of the mountains). Then birds come and eat this flesh; after which diamonds are found in their excrements.<sup>147</sup>

The 撒巴爾 *sa-ba-r*<sup>148</sup> is a product of the western sea. It is

Blue *ya-gu* { The 青亞姑 *ts'ing-ya-gu*, 'blue ya-gu.' First quality of a deep blue colour.  
The 你藍 *ni-lan*; medium quality, of a pale blue colour.  
The 屋撲你藍 *wu-p' o-ni-lan*; lower quality, of a muddy blue colour.  
The yellow *ya-gu*.  
The white *ya-gu*."

N. B. By *ya-hu* or *ya-gu* the Chinese author renders the Arabic and Persian *yacut*, a name applied to what we call *ruby* and *corundum* (Kerferstein, pp. 11, 28). The Mohammedan authors mention a *red yacut*—"the *ruby*," and a *blue* one with many varieties, which we call *sapphire* or *blue corundum*. The name *ni-lan* of the Chinese author represents the Sanscrit *nīla*, in Malayau *nilan*, applied to the blue *sapphire*. The *yellow ya-gu* is the yellow *corundum* or *sapphire*, known to jewellers under the name of *oriental topaz* (Kerferstein, p. 17). Finally the *white ya-gu* is what we call the white *sapphire*. At the present time, the blue *sapphire* in Peking is called 藍寶石 *lan-pao-shi*, "blue precious stone."

"4. Stones belonging to the category 貓睛 *mao-tsing*.

The (true) *mao-tsing* has a fibre of lustre in the interior.

The 走水石 *tsou-shui-shi* when dug from the mines, resembles the *mao-tsing*."

N. B. *Mao-tsing* means "cat's-pupil," and denotes the same stone as known to us under the name of *cat's-eye*. The Chinese as well as Europeans derived this name from the peculiar lustre of the stone, resembling, when held towards the light, the contracted pupil of the eye of a cat. *Tsou-shui-shi* means "stone with walking water" (undulating lustre is to be understood). This stone may be identified with the *chrysoberyl* or *cymophane*. The latter name means in Greek,—"floating light." At the present day, the *cat's-eye* is called in Peking 貓兒眼 *mao-rh-yen* (cat's-eye).

"5. Stones called 甸子 *tien-tze*.

The 你舍卜的 *ni-she-bu-di*. This is the species, which is found in the country of the Mohammedans, and is distinguished by its fine structure.

The 乞里馬泥 *ki-li-ma-ni*. It is also called 河西甸子 *ho-si-tien-tze* (*Ho-si* means 'west of the Yellow river') and has a coarse structure.

The 荊州石 *King-chou-shi* is called also 襄陽甸子 *siang-yang-tien-tze*. (*Siang-yang fu* is a city in the province of Hupei). It changes its colour."

N. B. The Chinese author says nothing about the colour of these stones, and it is difficult to say what stone he means by *tien-tze*. Perhaps the *turquoise* was known by this name in China. This beautiful blue stone is dug near Nishapur in Persia, and the Chinese *ni-she-bu-di* sounds like this name. The *Jawher namch*, a Persian treatise on precious stones, quotes four places in Asia, where *turquoises* are found, viz. *Nishapur*, *Khodjend*, *Shebavek* in *Kerman* (evidently the *Ki-li-ma-ni* of the Chinese author) and a mountain in *Adjerbeidjan*. See Onseley's *Travels in Persia*, vol. i, p. 211. Emanuel states (l. c. p. 178) that the precious *turquoise* is found near Nishapur, and inferior varieties of it occur also in Thibet and China, that it changes its colour, etc. The Persian name of the *turquoise* is *firuze*. Now very miserable *turquoises* of a greenish colour are sold at Peking under the name 松兒石 *sung-rh-shi*.

147. Rémusat states in a note, that a similar fable regarding the origin of diamonds is recorded in the narrative of the travels of *Sindbad the sailor*. The same is also reported by Marco Polo. (See Col. Yule's *M. Polo*, vol. ii, p. 295.)

148. *Sa-ba-r*. The description given of this drug, found in the sea, can only point to *amberggris*, the amber of the Arabs, highly valued in perfumery by the orientals. I find in Ebu Baidhar's *materia medica* (translated by Southeimer, vol. ii, p. 210), the following notice about the origin of amber: "There is at the bottom of the sea, some substance which the sea beasts eat and then vomit it; which is amber." The *Pen ts'ao* mentions *amberggris* (book xliii, f. 5), under the name 龍涎香 *lung-sien-hiang*, "dragon's saliva perfume," and describes it as a sweet-scented product, which is obtained from the south-western sea. It is greasy, and at first yellowish white; when dry it forms pieces of a yellowish black colour. In spring whole herds of dragons swim in that sea, and vomit it out. Others say, that it is found in the belly of a large fish. This description also doubtless points to *amberggris*, which in reality is the pathological concretion of the

the essence of tortoise-shell (瑤琚之遺精). The 蛟魚 *kiao-ya* (crocodiles)<sup>149</sup> eat the tortoises and then vomit. In a year the vomited substance hardens. (That is the sabar.) The price of it equals that of gold. It is adulterated with rhinoceros excrements.

The 骨篤犀 *gu-du-si* is the horn of a large snake. It has the property of neutralizing poison.<sup>150</sup>

The 龍種馬 *lung-chung-ma* (dragon-horses) are found in the western sea. They are provided with scales and horns. People do not allow mares with colts to graze near (the sea shore). The colts are drawn into the sea and do not come back.<sup>151</sup>

*physeter macrocephalus*, a large cetaceous animal. The best ambergris is collected on the Arabian coast. The History of the Ming (*Ming shi*, chap. 326) mentions the *lung-sien-hung* as a product of 不刺哇 *Bu-la-wa* (Brawa, on the east coast of Africa). I am astonished, that Pauthier tries to identify the sea product sa-ba-r of the Chinese author, with the precious stone sapphire.

149. I translate *kiao-yü* by "crocodile;" for in the *Pen ts'ao* (book xliii, f. 8), this kind of "scaly dragon" is stated to be called in Sanscrit 宮毗羅 *gung-bi-lo*; and in Büsching, *Ostindien*, vol. ii, p. 838, I find, that *kumbhira* is the Sanscrit name for crocodile. The *Pen ts'ao* explains the name *kiao* by "crossed eye-brows;" it means probably the two prominent bone ridges, which stretch from the margin of the orbits to the nose of *crocodilus biporcatus*. In Bridgman's *Chrestomathy*, p. 477, 鱷魚 *o-yü* and 龍龍 *to-lung* are given as the Chinese names for "crocodile." The second name appears in the *Pen-ts'ao* (book xliii, f. 9), and the drawing given there of this beast represents exactly a crocodile. The name *o-yü* is not found in the *Pen ts'ao*, but it is met in other Chinese books, and refers also unquestionably to the crocodile. I cannot enter here into a detailed discussion on this subject; it may suffice to note, that very correct descriptions of the crocodile and its habits are found in ancient Chinese works. The crocodile lived in former times in southern China, but I have not heard of its being found there at the present day.

150. *Gu-du-si* (*gu*="bone"; *du*="strong"; *si*="rhinoceros"). Rémusat translates these three characters by, "La corne du rhinocéros a la dureté d'un os;" which translation conflicts with the rules of Chinese syntax. Besides, this *gu-du-si* is not to be translated, for it is the name (probably the foreign name) of a medicine. Rémusat has omitted the translation of the next four characters, which explain, that it is the horn of a large snake. The *gu-du-si* is mentioned in the *Pen ts'ao*, book xi, p. 40, which repeats the statement of the *Si shi ki*, that it neutralizes every poison (解諸毒 does not mean as Rémusat translates: "elle est excellente pour découvrir toute sorte de venin"). The rhinoceros horn (犀角 *si-kia*) is likewise reputed from time immemorial for its anti-poisonous virtues. The *Shen nung pen ts'ao*, an ancient materia medica, attributed by tradition to the emperor *Shen-nung*, B. C. 2700, at all events the most ancient Chinese materia medica existing, states that the rhinoceros-horn 主百毒 *chu po tu*, "cures the hundred poisons." The rhinoceros and goblets made from rhinoceros-horn are repeatedly mentioned in the Chinese classics, and even at the present day the latter can be purchased everywhere in China, as at the time of Confucius. It is a remarkable fact, that in India the people from time immemorial, attribute the same anti-poisonous virtues to the rhinoceros-horn as the Chinese do. (See Büsching's *Asien*, vol. ii, p. 838.) I cannot believe that the Chinese have borrowed this practice from the Hindus or vice-versa.

151. *Lung-chung-ma*, "dragon-horses." The Chinese author had probably heard of the large cetaceous animal, which is described in zoology under the name of *dugong* or *duhong*, *halicore cetacea*. This beast is found in the Indian ocean, and also in the Red sea and the Persian gulf, and frequents the shallow sea and the coasts, where it feeds on the submarine sea-grass pastures. (Compare *Brehm's Illustr. Thierleben*, vol. ii, p. 817.) According to Büsching (l. c. vol. ii, p. 836), the *dugong* is called *kadelkudira* or "sea-horse" by the Malays. Buffon in denominating it *tricheus equus marinus dugon*, compares it also with a horse. The *dugong* has given rise, in ancient times, to many miraculous tales, circulating among the Arabs and Persians, and we ought not to wonder,

There is also a black eagle (皂雕 *ts'ao-tiao*). It lays only three eggs in one brood. From one of these eggs a dog comes out; it is of a gray colour and short-haired. It follows the shadow of its mother (when she flies). In hunting game it is always successful.

The 壠種羊 *lung-chung-yang* (literally, "sheep planted on hillocks") are also produced in the western countries. The people take the navel of a sheep, plant it in the ground and water it. When it hears thunder it grows; the navel retaining a connection with the ground. After the beast has become full grown, they take a stick and frighten it. Then the navel breaks off and the sheep begins to walk and eats grass. In autumn it can be eaten. The flesh of the navel (of the butchered sheep) can be planted again.<sup>152</sup>

when the Chinese author attributes to it horns and scales, according to Chinese views indispensable decorations for a marvellous animal.

152. *Lung-chung-yang*. Pauthier again translates incorrectly that this kind of sheep (which P. calls "mouton de montagnes") is produced in the western sea, whilst the Chinese text

出西海 means in the countries near the western sea (see note 146). Rénusat has not rendered what is stated in his text about the *lung-chung-yang*. Pauthier translated boldly, but he did not understand the subject in hand. He renders 以羊臍種土

中概以水聞雷而生 "qui a de la ressemblance avec les moutons de notre pays que nous nommons, 'espèce de moutons à ombilic' (*yáng-tsi-tchiung*). Quand on lave leurs mères dans l'eau et qu'elles entendent le tonnerre, elles mettent bas cette espèce de moutons."

Pauthier took the characters 長 *chang* and 驚 *king*, which I translate by "to grow" and "to frighten," for the name of the famous Chinese general *Chang Kien*, whose name however is always written 張 翥. (See P's translation, "Selon Tchang-kien, etc.")

至秋可食 (in autumn the lamb may be eaten), Pauthier translates, "en automne (quand il n'y en a plus), il puisse manger autre chose." 臍肉

復有種 has been rendered by Pauthier, "La chair de l'ombilic est aussi d'une espèce particulière." It is not difficult to divine, that this miraculous story of a lamb, which grows like a plant, is nothing other than a reproduction of the mediæval tale of the *agnus scythicus* or "Tartarian lamb," which is alluded to also by Friar Odoric (Yule's *Cathay*, p. 144); but it must have been current much earlier in western countries, for the Chinese authors mention it in the 9th century. I find the following account in the "History of the T'ang dynasty" (*T'ang shu*, chap. 258b), "There are in the country of Fo-lin (the Byzantine empire, see note 131), sheep which grow from the ground. The people wait till they shoot out, and then surround (the plant or beast), with a wall, to protect it against wild beasts. If the umbilical cord connecting the lamb with the ground is cut off, it will die. (There is another method to keep it living.) A man duly caparisoned, mounts a horse and rushes upon the lamb. At the same time a great noise is made to frighten it. Then the lamb cries, the umbilical cord breaks off, and it goes to grass." Let me compare with these ancient Chinese statements, an account, given by *Savigny* in the first half of the 16th century, of the Tartar lamb. (See Yule l. c.) "It is found in the lands of the noble Tartar horde called *Zavolha* (means probably beyond the Wolga, for *za* in Russian="beyond"). The seed is like that of a melon, but the plant, which is called *barometz* or "the lamb" (*baran*="sheep" in Russian) grows to the height of about three feet in the form of that animal, with feet, hoofs, ears, etc., complete, only having in lieu of horns two curly locks of hair. If wounded it bleeds; wolves are greedily fond of it." It is believed at the present day, that we can explain the origin of the mediæval tale regarding the *agnus scythicus*. The savants of the last as well as the present century have been much taken up by the elucidation of this question. In 1725 Dr. Beyne of Dantzic first declared that the pretended *agnus scythicus* was nothing more than the root of a large fern covered with its natural villus or yellow down, and accompanied by some of the stems, etc., in order when placed in an inverted position, the better to represent the appearance of the legs and horns of a quadruped. Linnaeus afterwards received a fern from China (evidently from southern China; perhaps his countryman Osbeck brought it), and did not hesitate in declaring it to be the *agnus scythicus*, and to

There is a woman in those western countries, who understands the language of the horses and can predict (in this way?) good and evil.

Many other marvellous things are seen there, but all cannot be reported. Ch'ang Te's journey to the western countries and back had taken *eleven months*.\*

[Here the report of Ch'ang Te's journey concludes. *Liu Yu*, the author of the *Si shi ki*, adds the following critical remarks.]

The *Si-yü* (countries of the west) was first opened (for China) by the general *Chang Kien* (about B. C. 120, he penetrated as far as Bactria, see note 152). The countries, their hills and rivers, are up to our days the same; but as those times belong to remote antiquity, the names of the countries have changed, and it is difficult to enquire into their political changes. What at the present day is called 瀚海 *Han-hai*, was in ancient time 金山 *Kin-shan*.<sup>153</sup> The 印毒 *Yin-du* of our days is the same as 身毒 *Shen-du* of the Han dynasty.<sup>154</sup> The camel-bird (now found in western countries) is the *ta-ma-tso* of the kingdom of *An-si* (mentioned at the time of the Han, see note 132). 密昔爾 *Mi-si-r* is the same as the kingdom 拂菻 *Fo-lin* (lan) mentioned at the

name it *polypodium barometz* (Lamarck, *Encycl. Bot.* vol. v, p. 552). Loureiro in his *Flora cochinchinensis*, tom. ii, p. 675, states, that the same plant is found in Cochinchina and China. He gives *kên tsü* as the Chinese name. He intends evidently 狗脊 *kou-ts'i* (dog's back), a plant described in the *Pen ts'ao* (book xii, f. 82), and represented in a very good drawing in the Chinese botany *Chü wu ming shi t'u k'ao*, book viii, f. 2, which leaves no doubt about the plant in question being a fern. The rhizoma is represented as covered with long hairs. The *Pen ts'ao* explains the Chinese name by the resemblance of the root to a dog's back, and states, that several species of this fern occur in China, one with black hairs on the root, another with gold-coloured hairs. The first scientific name of the plant, *polypodium barometz*, was afterwards changed to *aspidium barometz*, and then to *cibotium barometz*. Lindley's *Treasury of Botany*, vol. i, p. 280, informs us, that the latter name is identical with *c. glaucescens*, and we find in Benthani's *Flora Hongkongensis*, two other scientific synonyms for the same plant, *c. glaucum* and *c. assanicum*. (Indeed, it seems, that our botanical savants will soon succeed in rendering systematic nomenclature so intricate, that the quotation of a scientific name of a plant will only give rise to confusion.) Mr. Benthani states that this is a tropical plant, occurring in Assam, south China and the Sandwich islands. Nowhere in the books at my disposal can I find mention of it as a plant near the Wolga. The *English Cyclopædia* (quoted by Yule), in assigning to the plant in question an elevated salt plain to the west of the Wolga, derived its information probably from a mediæval traveller, not from a botanical work. How then can Mr. Th. Moore state in Lindley's *Treasury of Botany*, that the agnus scythicus of mediæval travellers is without doubt the *cibotium barometz*? Mediæval travellers as well as the Chinese authors agree in assigning to this marvellous plant-animal the countries of western Asia or eastern Europe.

153. The Chinese author is wrong. *Han-hai* and *Kin-shan* are not the same. (Compare Ch'ang-ch'ün's travels, notes 51, 53 and *Si shi ki*, note 31.)

154. By the latter name India was known to the Chinese, about the commencement of our era.

\* See note E.

羊



CIBOTIUM BAROMETZ.  
from Lindley's  
*Treasury of Botany*.

time of the T'ang dynasty.<sup>155</sup> This can be proved by comparing the products, customs etc. of the respective countries (as mentioned in different times). For instance the *T'ang shu* states that *Fo-lin* is forty thousand *li* distant from the (Chinese) capital, that it is situated on the borders of the sea, and that it is rich in rare and precious products. All agree very well with the recent statements (about *Mi-si-r*), and there can be no doubt as to the identification.

Written by 劉郁 *Liu Yu*, in the third month of the year 1263.

NOTES BY THE EDITOR.

E. A reprint in the *Hae kwo t'oo ché* has "four thousand *le*."

F. The *Hae kwo t'oo ché* has "fourteen months."

MOVABLE TYPES FOR PRINTING CHINESE

By S. WELLS WILLIAMS, LL. D.

THE perpetuation of writings by engraving characters upon wood or stone, and then printing from the plates, is generally supposed to have originated among the Chinese in the reign of Ming-tsung of the After T'ang dynasty about the year A. D. 932. The account states, that the ministers Fang Tau and Li Yu proposed to the officers of the *Kwoh-tsz' kien*, to revise the classics and engrave the texts on plates of wood, for the purpose of printing them for sale; but the design was interfered with by political troubles, and was not carried into effect until twenty years after.

From the quiet way this plan is mentioned, however, one may justly infer that this mode of producing books was already known, and by a reference to vol. 39 of the Chinese encyclopædia *Keh-chi king-yuen* 格致鏡原 such is shown to have been the case. It is there stated, that in the 4th year of Kao-tsu, the founder of the Sui dynasty (A. D. 593), he commanded that all the worn-out designs and unedited texts should be collected, and engraved on wood for publication; and thus, adds the writer, "occurred the commencement of printing on plates of wood." But it is very probable that an invention of this kind must already have become somewhat common, before a monarch so busy as Kao-tsu would have ordered such a vast undertaking as this decree involved; and a note, in a work called the *Pi-tsang* 秘藏, says that printing from wooden plates was invented in A. D. 581, at the beginning of the Sui dynasty, expanded sensibly under the T'ang dynasty, and reached its perfection under the Sung dynasty. The above-mentioned date of 581 is about contemporary with the most flourishing period of the

155. The Chinese author is mistaken again; see note 131.

Saxon Heptarchy, and the year before Maurice became emperor at Constantinople; We may reasonably suppose, therefore, that if Europe had then had commercial intercourse with China, her literary men would have probably been induced to imitate this mode of reproducing copies of valuable works, and thus have preserved many books now irrecoverably lost.

At a still earlier date (about A. D. 175), however, the Chinese had begun to engrave texts upon stone, in order to preserve them unaltered. It does not appear that they thought of engraving the characters in reverse until about the year 986, when the emperor Tai-tsung, of the Sung dynasty, ordered fac-similes of all the ancient manuscripts he had been able to collect, to be cut upon slabs of stone in such a manner, that impressions could be produced by means of pressure of the hand. Up to the year 1243, this mode was in use to make copies of autographs and ancient inscriptions in large pages, the characters always being in white on a black ground. Some of these impressions still exist, and in the elegance and perfection of their characters do not yield to the best editions printed from wooden plates.

The first authentic account of printing with movable types occurs in vol. 18 of the *Mung-ki pih-tan* 夢溪筆談, in the biographical notice of Chin Kwoh (who became a *tsin-sz* in A. D. 1056), where it is stated that a smith, named Pi Shing, invented a mode of printing by means of plates called *hwoh pan* 活板 or "movable blocks." According to the account, this man took some fine plastic clay, of which he made regularly-formed plates, about as thick as a cash, and engraved thereon the characters in most frequent use. For each character he made a separate seal, or type, and then baked it in the fire to harden it. He then placed on the table an iron plate, which he covered with a fusible cement of resin, wax and lime; and having prepared a frame or chase of iron, divided within by iron strips from top to bottom, he laid it on the iron plate in the covering of cement; the types were arranged within these rows, beginning at the right, and placing them one against the other. When the chase was filled with types, it was placed near the fire to melt the cement, and fasten in the types, after which a smooth block of wood was pressed upon them to bring them all to the same level. They were then ready for the printing, which was done by rubbing; and when all the impressions wanted, were struck off, the cement was melted by putting the plate near the fire, and the earthenware types easily were cleared of the dirt, and ready for setting up another page. The types were arranged according to their tones, and we may safely assume, by their syllables too,—that is, characters like *tao* 刀, *pa* 巴 and *pang* 邦 were not put together in one case because they all came under the first tone.

It appears from this brief notice, which there is no good reason for disputing, that the Chinese blacksmith Pi Shing deserves to be commemorated, as well as the Germans Guttenberg and Fust, who lived about 450 years afterwards, for the invention of movable types; but his countrymen suffered his art to be lost, and his name to pass into oblivion; and continued as before to engrave and print from wooden blocks. Nor, when we reflect a little, is this to be wondered at. If we consider the time which must have been necessarily consumed in finding a certain character out of hundreds—yea, thousands—of types having the same tone, if such were all thrown together when distributed, and the perplexity of the compositor as to the right tone of the character he held in his hand, to distribute, these drawbacks altogether would deter others from forsaking the easier method of block-cutting. It is hard to see how a workman, out of some of the heaps, could have found the characters he needed, for at that time the present arrangement under 214 radicals had not come into use.

The emperor Kanghi, at the suggestion of European missionaries, ordered about 250,000 copper types to be engraved for the purpose of printing a government encyclopædia in six thousand volumes, and other works. The font was completed with great care, and the books printed with it are models of typographical neatness and beauty; but the cupidity of those who superintended the press afterwards induced them to melt the type into cash. Many types of this and of other sizes, were made by cutting the character on fine-grained wood, and striking their matrices in a kind of porcelain paste which was then baked in a kiln; into these molds an alloy of lead and zinc was run, and types cast as they were needed. However, leaden types do not preserve their sharpness of outline like wooden blocks; for if the printing be done in the Chinese way by brushing and rubbing, the metal rapidly wears away.

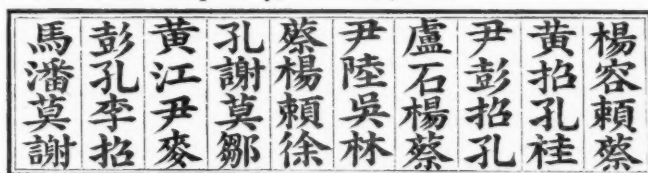
This font of movable types was ordered to be recut by the Emperor Kienlung, about the year 1773, and many editions were printed with it before the close of his reign in 1796. The style of the editions is not so elegant as those from the copper ones used by his grandfather.

Most of the preceding details have been taken from a paper prepared by the late Stanislas Julien in 1850, and may be regarded as reliable.

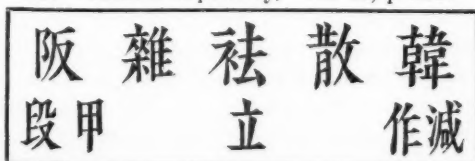
In 1850, an enterprising bookseller named Tang, living at Fuhshan near Canton, having probably heard of the fonts of Chinese type in use among foreigners at Hongkong, commenced the preparation of some fonts. He carved the characters on small blocks of wood, and made an impression in fine clay, which had been depurated to an im-

palpable powder in water. Four types were cast at once in a frame, and the clay matrix broken in pieces when they were taken out; to be remade when more type were needed. The types were of block-tin, measuring only  $4\frac{1}{2}$  lines high, to save metal, and were set in a smoothed galley of rosewood, having a ledge on three sides just the height of the types, and forming the border of the page when printed. The columns were divided by neat brass rules, and two pages were joined so as to strike off one leaf; his object being to imitate block printing in every particular. Three fonts were made, at an expense of upwards of ten thousand dollars, and the "Researches" of Ma Twan-lin in 120 volumes, containing 19,348 folio pages, were printed by the firm in 1852. The chief inducement to make the type at first, was to supply people with lottery tickets. The enterprise promised to reward the publisher, who had cast more than 200,000 types, and proposed printing other works, when the seditious rabble who rose against their rulers in Kwangtung province in 1855, captured Fuhshan, and destroyed his establishment. On one occasion, several wounded soldiers were brought on board the U. S. store ship "Supply," then lying in the Macao Passage near Canton, to be relieved if possible by her surgeon; and their shot wounds were found to have been all made by this man's tin types, some of which were extracted.

The following is a fac-simile of a specimen of Tang's types, copied from the "Chinese Repository," vol. xix, p. 248.



Below is a specimen of two other fonts from the same foundry, as used for text and notes, in a new edition of Ma Twan-lin's 文獻通考 *Wan hien tung kau*, or "Antiquarian Researches." The narrower of these two sizes are used for notes, explanations, &c., and in order to facilitate the composing of the page, the larger ones are cast with a wide shoulder, so that the body of the type shall be just twice the size of the small ones underneath. The types in the upper of these two lines are placed close together, though the characters look very wide apart. See "Chinese Repository," vol. xx, p. 281.



In 1833, the Rev. Charles Gutzlaff conceived the idea of having matrices made by chiseling out the character in *intaglio* in reverse, on copper plates half an inch square. He spent many hundred dollars in cutting about four thousand common characters; but as might have been expected, when these matrices were sent to Serampore to be used in casting type, they proved to be utterly useless, for the type they produced were ill-formed, uneven and imperfect.

The two fonts used in printing Morrison's Dictionary were of the sizes known as English and two-line great primer, and among the most costly fonts of type ever made. The body of the type was block-tin, or an alloy of type-metal and tin, but rather too soft to long retain the fine strokes; each character was carved on the face of the block. During the forty years they were in use, more than 200,000 types were cut in this manner. The assortment of characters was over twenty thousand, but the number of each kind was too few for printing Chinese books. Besides Morrison's Mandarin, Medhurst's Hokkeën, and Williams' Canton dictionaries, about twenty other Anglo-Chinese works were printed with them, when all were destroyed with the factories at Canton, December 18th, 1856. I may here record the generous gift of these fonts to me by Governor Sir Henry Pottinger, when he wound up the affairs of the E. I. Company in 1842.

These and other attempts all tended to show the desirableness of having proper steel punches cut to make matrices and manufacture elegant Chinese type. The Royal Printing-office at Paris, about the year 1838, had obtained a set of blocks engraved in China, containing all the characters in the language, from which castings had been made, and type obtained by sawing them into the proper size. Though the result compensated those who, by this process, obtained characters sufficient for printing extracts and short quotations, this mode could not easily furnish type for the demands of a large printing-office. A similar experiment was made in New York in 1834, to cast stereotype plates from neatly engraved wooden blocks, and the *Sermon on the Mount* was cut for the purpose; but, owing to the unevenness or warping of the blocks, and other causes, neither did this plan succeed, and it has not since been tried.

In 1834, Dr. Medhurst, who was a practical printer, entered into a careful calculation as to the comparative cost of producing 2,000 copies of the Chinese Bible, by printing them from blocks, from movable types, or from lithographic stones. At that time, it was unsafe to employ Chinese workmen at Canton to cut such blocks; for in that very year three men, so employed by me, were cast into prison, and suffered greatly from incurring the dreaded penalty inflicted on all who

were branded as *han kien* 漢奸 or Chinese traitors; one of them was not released till about 1840. Dr. Medhurst's calculations, therefore, included the transportation of workmen and materials to Batavia or Singapore, which greatly enhanced the price; and even then the advantage in point of ultimate cheapness was in favor of metallic types. The initial cost of 2,000 copies printed from blocks he reckoned to be £1900; from stone to be £1261; and from type to be £1498. The advantages in favor of the latter, consisted in having the types and presses all on hand after the first edition was printed; whereas, by the other modes, the blocks were much worn, and the stones useless until rewritten.

However, there are a few advantages connected with block-cutting, as used to print books in the Chinese and Japanese languages, which will perhaps, make it worth while to use them as long as those languages exist in their present form. Among these may be enumerated the cheapness in respect to materials;—with a few wooden blocks a few chisels, paper, ink and brushes in his shop, a skillful workman is ready to begin his printing-office. When his blocks are cut, he can print few or many as the demand for the book requires, and his receipts follow his outlay as trade flourishes. There are no corrections of the text to be made; and if necessary, as in missionary tours might often be the case, the blocks can be carried about and copies of a tract be printed when needed. Their manufacture can be all done too by natives, and in the Chinese language, this will always be the case with block printing. The disadvantages of this mode present themselves when numerous or voluminous books are to be issued; for the space required for the blocks of such works as the dictionary called *Pei-wün-yün-fu* or “Thesaurus of Sounds,” or the “Researches” of Ma Twan-lin, and their preservation, soon becomes a serious matter to the publishers. The dry rot or insects are apt to injure the blocks; they are easily lost and hard to replace; and once on fire their destruction is nearly inevitable. When the imperial repository of books in the *Wu-ying tien* was burned in 1868 in the forbidden city at Peking, no doubt some writings of value were destroyed for ever among the cords of blocks then consumed. Still the advantages in cheapness, of this mode for printing a few copies of a work to sell among the Chinese, are such as cannot be reached by movable types.

Block printing is adapted for producing books cheaply in Chinese, rather than any other language, merely because the characters are so numerous. No one would now recommend it for printing books in Mongolian, Corean or pure Japanese *kana*,—although it has been extensively used for those languages—as metallic types are cheaper and

neater. For block printing, well-seasoned pear-wood is chiefly used. The board is planed smooth and trimmed to the right size; when the copy is ready, the surface is covered with rice paste, and the paper rubbed on face downwards, and left to dry. The paper is then carefully rubbed off with the thumb, and the impression is seen on the wood in reverse. An oblique-edged thin chisel is then used to cut away all the blank wood, and a skillful hand will cut 500 characters in a day, though the number of course varies according to the size and nearness of the characters. Chinese ink is composed of lampblack and vegetable oil, and is rubbed on the block with one coir brush, and the impression taken with another at one sweep of the hand. A brisk workman can easily print two thousand impressions in a day. For printing ephemeral placards or other things, a composition of beeswax and rosin, made hard enough to retain the engraver's chisel is often used instead of the dearer pear-wood. Four or five hundred good impressions only can be taken from such a plate. The Peking Gazette is printed with wooden movable types, each page fastened in galleys with wedges; the impressions are brushed off.

Lithographic stones were much used by Dr. Medhurst when he made his calculations at Batavia in 1834. In this way, he printed myriads of Christian books in Chinese, beside his "Chinese and English Dictionary" of 1,540 octavo pages, his Korean syllabary, and a Japanese vocabulary; works which otherwise could not have been produced. Lithography has one or two advantages over wood-cutting or types, in that it permits languages to be easily combined on the same page, and enables an author to print his work almost immediately. But the stones easily become injured or cracked; and few missionaries have the skill to work them, or to teach natives how to use them. In a tropical climate it is particularly difficult to prevent the ink and grease running into each other, and the fine lines blurring.

The first systematic attempt to produce a font of Chinese type from matrices, was made in 1834, by Marcellin Legrand, a type-founder in Paris, at the suggestion of George Pauthier, who wished to publish his translation of *Lao-tsz' Tao-teh king* with the text. The font was contrived so as to furnish a large number of characters by combining their radical and primitive when possible, thus saving many thousands of matrices needed for solid characters. The attempt was carried through, and over three thousand matrices were cut. There are 214 radicals and nearly 1,100 common primitives in Chinese, and by cutting the radical on one-third of the body, and the primitive on two-thirds, a well-proportioned character generally resulted when they were combined. The radicals 口, 手 and 木, denoting *mouth*, *hand* and *wood*,

were cut; then the primitives 可, 定, 占 and 反, and these seven types combined into twelve good characters, as 阿 咍 咕 呖 柯 掙 拈 板 柯 拈 拈 板, though not all equally useful. A list of 22,741 authorized characters possible to be made from this font, was printed by M. Legrand. A set of his matrices was brought to China in 1844, and the type has been largely used in printing religious works by the American Presbyterian Mission. This font was made under some difficulties, entirely by foreign artists, and it was not surprising that it did not suit the taste of the people. The strokes are too slim and too often end in a slight hook, which cannot be made in characters written with a brush; but the disproportion between the parts of characters caused by combining the same-sized radical with a primitive of three strokes like 林, and and one of twenty strokes like 欄, was so displeasing that the font did not become popular. This disproportion was still greater when the division was horizontal, as in 筧 and 籐. The frequent recurrence of such incongruous characters disfigured the page; but this principle of combination is a good one within certain limits. The following are specimens of this type.

1 2 3 4 5 6 7 8

While this font was preparing in Paris, the Rev. S. Dyer of Singapore set himself to the task of cutting steel punches. He began in 1838, under many disadvantages; for, not being a practical printer, and thus obliged to educate himself and his workmen, it was by slow degrees that he was able to perfect his type. He continued the work till he had cut 1,845 punches, an assortment of characters sufficient to print many tracts and Scriptures; and also commenced cutting punches for a font of small type, of which a few score were then completed. After his death in 1843, the enterprise was nearly suspended for a few years, when R. Cole, a skillful printer and type-cutter, formerly connected with the Presbyterian Mission press at Ningpo, resumed their preparation about 1846.

At the time of Mr. Dyer's death, there seemed to be no immediate prospect of his two fonts being completed, when a new co-laborer appeared in Berlin, A. Beyerhaus, who proposed to aid mission work among the Chinese, by cutting a font of divisible type of medium size between Dyer's two fonts. His specimen of whole and divisible type showed that he could produce a far more elegant character than Legrand had done in Paris. As the opportunity seemed to be favorable,

- 1  $\frac{1}{2}$  body } divided perpendicularly.  
 2  $\frac{2}{3}$  body }  
 3  $\frac{1}{3}$  body } divided horizontally.  
 4  $\frac{2}{3}$  body }

- 5 Combined character—good proportions.  
 6 Combined character—bad proportions.  
 7 Combined character—horizontal parts.  
 8 Square type.

I obtained all the data necessary as to price, time, and payment, and on reaching America in October 1845, I conferred with Mr. Walter Lowrie, the secretary of the Presbyterian Board of Missions in New York, who agreed to defray half the expense of cutting about 3,200 punches in Berlin. In order to furnish what was needed for my half of this outlay, I delivered many lectures upon China, in various places, which were afterwards revised and published as *The Middle Kingdom*. The preparation of this font went on very slowly, and the matrices did not reach China till about the year 1859.

Long before this date, Mr. Cole had so far completed his two handsome fonts of solid type, to the number of 4,700 characters in each, that in 1851 he was able to furnish all the variety of characters needed for printing common books. They have since been nearly doubled in number, and the small size, called three-line diamond, is in general use for all kinds of printing. It may be safely said, that, but for this font of type, Chinese newspapers could not have been printed at all.

A still smaller font, of the size known as small pica, was commenced by Wm. Gamble of the Presbyterian Mission Press at Shanghai, in 1859; and, by electrotyping from the wooden types cut in his office, he was able to complete a large font of beautiful type in about as many months as Dyer and Beyerhaus had worked years at their fonts. By this process, the manufacture of movable Chinese type of any style and size has been so greatly cheapened and facilitated, that hereafter there will be no trouble in printing books of any pattern. Mr. Gamble printed an edition of the whole Bible in his small-pica font. On one occasion, handsomely bound copies of this book were presented to the high ministers in Peking, who were struck with the beauty and fineness of the character, and the symmetry and clearness of the printing, which were far superior to anything they had ever seen, and quite unattainable, as they admitted, by the best block-cutters. Great credit is due both to Mr. Cole and Mr. Gamble for finishing these four fonts of Chinese type, which are now cast at the mission foundry at Shanghai, and furnished to foreigners and natives. I annex specimens of each size.

Dyer's	font	大	美	國	印	書	館	上	海
Byerhaus'	„	大	美	國	印	書	館	上	海
Paris	„	大	美	國	印	書	館	上	海
Cole's	„	大	美	國	印	書	館	上	海
Gamble's	„	大	美	國	印	書	館	上	海

## ZAITUN RESEARCHES.

By GEO. PHILLIPS. F. R. G. S.

## PART. II.

OF all the mediæval travellers who have left us an account of Zaitun, Ibn Batuta has given the best description, which greatly aids us in identifying the locality indicated; for not only does he assist us by his topography, but also by his account of the manufactures of the district; and unless positive evidence can be brought forward that he is as unreliable as Maundeville, and as mendacious as Pinto, we shall have to thank him above all other travellers for the light he throws upon the Zaitun question.

This worthy traveller in introducing us to China says:—"The first city I came to in China was El Zaitun; there are, however, no olives here, nor indeed in all China or India; this is merely the name of the place. It is a large city, and in it they make the best flowered and coloured silks, as well as satins, which are therefore preferred to those made in other places. Its port is one of the finest in the world. I saw in it about one hundred large junks; the small vessels were innumerable. It is a large estuary of the sea, running into the land until it meets the great river. In this, and other Chinese towns, each inhabitant has a garden and some land, in the centre of which is his house; and on this account it is that their cities are so large."

"When the magistrate of the city heard of my arrival, he wrote immediately to the Khan, who is their Emperor, to acquaint him of my having come from India. I requested of him, however, that he would send a person to bring me to Sin Kilan, to the Emir of that place, until he should receive the Khan's answer. To this the magistrate agreed, and sent a person with me, who conducted me to him. I embarked, therefore, in a vessel on the river, and made a voyage of twenty-seven days, in each of which we put into some village about noon, bought what we happened to want, then said our prayers, and proceeded on in the evening. On the next this was repeated, and so on till we got to Sin Kilan. At this place, as well as El Zaitun, the earthenware is made."

As I consider that Chang-chow is the ancient Zaitun, let us see whether what Ibn Batuta says of it is correct.

1st "In it they make the best coloured silks and satins."

During the middle ages Chang-chow was the most famous city of Fookien for the manufacture of silks and satins, and traces of such trade exist even in this our day. I cannot, however, find that such a manufacture or trade ever existed at Chin-chew.

In November 1845, M. I. Hedde, a special delegate from the

Lyons silk manufacturers, visited the city of Chang-chow in company with the Rev. Mr. Pohlman, to learn all that he could concerning its silk manufactures.

The Chinese Repository, vol. xvi, pp. 82, 83, makes mention of this visit as follows:—"Our travelers examined very attentively the plantation of mulberry trees, which are generally of the multicaulis kind, white. The wild ones are not rare, and lobated leaves are frequently seen. The silkworms are very meagre, their rearing is very carelessly attended to, and the cocoons are so small that in order to obtain an English pound of silk 10,000 of them are sometimes necessary. The reel is the same as that adopted in the silk territory of *Shunte* in *Kwangtung*."

"Weaving is here better understood, though still inferior to that of the other parts of China. They however, saw plain stuffs; dressed and undressed taffetas (*Chang-sae*), which were neither wanting in suppleness nor brightness; cut and friezed plain and figured velvets, some of them even with several warps, superior to any other of the same kind manufactured in China."

During a visit I made to Chang-chow myself, in March 1872, I visited the silk looms that were then in existence after the great Taiping rebellion, and saw various kinds of silk stuffs in the process of manufacture. In conversation with the head of one of the factories, I was told that they were now dependent for much of the raw silk they used upon Kiang-nan and Chi-kiang; the rebels having cut down many of the mulberry trees for firewood.

It is related that when the Taiping rebels took Chang-chow in October 1864, they found there such large stores of silk and satin, that nearly every rebel soldier was to be seen clad in these costly materials.

Turning to the history of the Fookien province, and to the history of the Chang-chow prefecture, under the head of Textile Industry and Clothing, we find the following list of silk manufactures:—

<i>Kuang-soo-twan</i>	光素緞	Glossy plain satins
<i>Hwa-twan</i>	花緞	Coloured satins or brocades
<i>Tien-go-yung</i>	天鵝絨	A kind of velvet introduced from Japan
<i>T'u-chow</i>	土綢	Native plain silk
<i>Ki-lo</i>	綺羅	Striped silk
<i>Chuan</i>	絹	Lutestring
<i>Chang-sha</i>	漳紗	Taffeta (This is the most famous silk manufacture of Chang-chow at the present day)

Specimens of the silk manufactures of Chang-chow, also found a place in the Chinese Customs collection at the Austro-Hungarian

exhibition, held last year at Vienna. They appeared among the collection received from Amoy, and consisted of silk piece-goods and silk and cotton mixtures. The note appended to this collection mentioned that, "these silk goods were of that place, much inferior to those from Kwang-tung and Kiang-se, and that they were manufactured at Chang-chow from silk produced in the district."

In the French translation of Ibn Batuta, we are informed that rich silks and stuffs were made at Zaitun, and exported under the name of *zaituniah*. The *zaituniah* here mentioned, must be, I think, the satins for which Chang-chow was famous, and I am inclined to think that the place got its name from the manufacture of that rich silk stuff carried on there,<sup>1</sup> in the same way as Walden in Essex is called Saffron Walden, from the saffron grown there. Other examples, such as the Gold coast, the Ivory coast, and the Grain coast, show how the products of a district give the name to a place.

D'Herbelot tells us, that the Chinese called Zaitun Schangiou, which I presume is Chang-chow, and the name *Zaitun*, the "Satin port," or district, appears to me to have been imposed upon it by early traders, in the same way as the Celebes, and other islands, where cloves and nutmegs abound, have acquired the common name of the Spice Islands.

My attention to the derivation of the name Zaitun, is attributable to a short notice in "*Ocean Highways*" for September, 1872, p. 186, concerning the derivation of the English word *satin*, of which Colonel Yule is the author. It runs thus:—"Satin.—Portuguese, *setina*, said to be a Chinese word. The Portuguese word is irrelevant, and has evidently been affected by the supposed connection with *seta*. I believe satin came from Zaitun, the name applied by western Asiatics in the middle ages to the great Chinese port of western trade, properly called Thsiuanchau, Chwanchau or Chinchew. Ibn Batuta tells us that rich silk stuffs were made there, and exported under the name of *zaituniah*. The Spanish *aceytuni* for satin, and the mediæval Italian *zettani* are steps in the passage."

If my theory, as to the source whence the city of Chang-chow came to be called Zaitun, is accepted, I shall have to thank Colonel Yule for helping me half-way on the road to the solution of the problem.

Dr. S. Wells Willams gives *sz'-twán*<sup>2</sup> as the probable derivation

1. With regard to the above theory of Zaitun being so called from the satin manufactured there, I wish it distinctly to be understood, that I by no means assert such was really the case; I only adduce it as being somewhat feasible, and not in any way helping me to prove that Zaitun was Chang-chow. I cannot find any place near Amoy or Chin-chew bearing a name at all approaching to Zaitun in the middle ages.

2 絲綢

of our word "satin;" there are also the terms *sou-twan*,<sup>3</sup> "plain satin of one colour," and *sé-twan*,<sup>4</sup> an abridgment of *wu-sé-twan*,<sup>5</sup> "plain satin of any colour," to be considered.

The Chinese expedition that went to the west in 1410, exchanged at Makdisho or Magadoxo,<sup>6</sup> Bravah,<sup>7</sup> Jubo,<sup>8</sup> Aden,<sup>9</sup> Escier,<sup>10</sup> and Zafar<sup>11</sup> in Arabia, Hormus<sup>12</sup> and other places, for the products of those countries, their *sé-twan*,<sup>13</sup> *sé-chuan*<sup>14</sup> and porcelain, which they brought with them from China.

I have thus shewn from both foreign and Chinese sources, that Chang-chow was, and still is, a place where silks and satins are manufactured; and as far as my researches go, I can find no traces of such a manufacture ever existing in Chin-chew, although I have little doubt in my own mind that some centuries ago the rearing of silk-worms to a greater or less extent was carried on in nearly every town in the Fookien province, while the chief seat of the silk manufacture, as far as local histories shew, was undoubtedly Chang-chow on the sea-board and Kien-ning-foo in the interior.

2nd "Its port is one of the finest in the world; it is a large estuary of the sea running into the land until it meets the great river."

Those acquainted with the harbours of Amoy and Chin-chew, will readily admit that the language here used most assuredly points to the former.

Colonel Yule himself says; "I admit that the aspect of the magnificent estuary now called Amoy Harbour, answers better to the strong language of mediæval travellers regarding Zayton—*e. g.* of Ibn Batuta, when he calls it the greatest harbour in the world—than anything we know of the harbour of Chwanchau in these days. But this will not stand in the face of positive proof such as has been adduced on the other side."

This positive proof will receive consideration further on.

3rd "I embarked, therefore, in a vessel on the river, and made a voyage of twenty-seven days from Zaitun to Sin Kilan."

This voyage I consider to have been made between Chang-chow and Canton. The voyage by river from Chang-chow to Canton is a common and ordinary way of travelling.

Let us accept Colonel Yule's theory, that Zaitun is Chin-chew, the embarking in a vessel upon the Chin-chew river to go by inland navigation to Canton, is simply an impossible feat. Such being the case, if

3 素緞

6 木骨都束國

9 阿丹國

12 忽魯謨斯國

4 色緞

7 卜刺哇國

10 刺撒國

13 色緞

5 五色緞

8 竹步國

11 佐法兒國

14 色絹

Ibn Batuta is reliable, this sentence alone seems almost to destroy all pretensions of Chin-chew to be considered Zaitun.

The inland navigation from Chang-chow to Canton, according to the *She-wo-chow-hong*, is 2,170 *li*, which, allowing 80 *li* to be travelled over per day, would take about twenty-seven days to traverse.

A mandarin who has made this journey, gives only 1,280 *li* as the distance. Whether the man or the book is correct I cannot say. The water route to Canton from Chang-chow is generally, first to Nantsing,<sup>15</sup> thence to Ping-ho<sup>16</sup> and across the mountains to Kia-ying-chow<sup>17</sup> in the Canton province, from which place there is nearly unbroken inland water communication.

Odoric, who once came by this inland water route from Sin Kilan (Canton) to Zaitun, like Ibn Batuta gives twenty-seven days, as the time required for the journey.

Navarette, some two centuries after, traversed the same route on his way from Canton to Foo-ngan, the head-quarters of his mission in the northern part of the Fookien province. An account of his journey along this route is to be met with in Churchill's collection, vol. i, pp. 238, 239.

4th "At this place [Sin Kilan] as well as El Zaitun, the earthenware is made."

Marco Polo informs us that the seat of porcelain manufacture was at a place called Tingwa, which was situated at the junction of two rivers, one of which went on to Zaitun and the other to Kinsai. The language of Marco Polo is such, that it seems scarcely applicable to Tung-gan, locally called Tingwa, yet it is difficult to assign any other locality for it, more especially, as Pauthier's text says, it is near to Zaitun. Polo, I would remark, does not tell us that the porcelain of Tengu was the beautiful porcelain which finds a place in our drawing rooms at home; but he is most particular in telling us that it consisted of *piadene* (plates), and *scodelle* (bowls), which I consider to be the good homely delf, which is to this day made at Tingwa and the surrounding country, and of which immense quantities are shipped to the Straits.

The places where chinaware is produced are Tung-ngan and Chang-chow, as appears from the catalogue of the Amoy collection of samples and specimens sent to the Vienna exhibition. A note concerning the same reads thus:—"Fine Chinaware. The epithet of 'fine' applied to this species, is a local and commercial mark; it is very inferior in quality to that of Kiangsi. It is brought from the manufactory in its plain state and is subsequently painted according to de-

mand. The figures are sketched in Indian ink and then painted with water-colours mixed with strong glue; the pieces are placed in a reverberating furnace about half an hour, and taken out and washed when sufficiently cooled.—Course Chinaware. Is one of the principal articles of export from this port. It is manufactured in many places in the vicinity of Amoy."

The next mediæval traveller who does good service in helping us to identify the locality of Zaitun is Friar Odoric, for he makes mention in his work of a temple with gigantic images, which temple does now exist, although nearly in ruins, at Chang-chow; and he further mentions that the Minorites had two monasteries in Zaitun, of which the Jesuits, who came to China two hundred years later, found relics and vestiges;—like as those hardy navigators to the North Pole some short time ago, found relics of Barent's expedition that had been sent thither some couple of centuries before.<sup>18</sup> Odoric in introducing us to Zaitun says:—"All the necessities of life abound there; especially sugar, three pounds and eight ounces of which, are sold for a groat. The city is twice as large as Bologna, and in it are many monasteries of religious idolators, for idolatry is there everywhere prevalent. I visited one of these monasteries in which there were three thousand monks, and in this church there were 11,000 idols, so large that the smallest of them was as big as the picture representing our Saint Christopher." In another account he says, "After travelling for twenty-seven days by water from Censkalon or Tescol (probably *Sin Kilan*, Canton), we passed through many cities, and came at length to a most beautiful city called Zaitun, where there were two houses of our Minorite brethren. The country abounds in everything necessary to human life. Three pounds of sugar are sold there for a halfpenny. The city is twice as large as Bologna. Its inhabitants are affable, grave, and courteous, especially towards foreigners. There are in this country many temples, in some of which there are more than 3,000 idols, the smallest of which is twice as big as a man, washed over with gold, silver, and other metals."

In the work called *Treaty Ports of China and Japan*, pages 258, 259, mention is made of a large temple in ruins at Chang-chow, which seems to me to point to the temple described by Odoric. The account reads thus:—"The usual landing place [at Chang-chow] is just below this bridge. About a mile higher up the river is a second and similar bridge and just beyond this a temple which is reputed to be of great antiquity. It bears marks of extreme age in the decay every where visible, and is said to have been erected about A. D. 600 during

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<sup>18</sup> See *Ocean Highways* for August, 1872.

the Sui dynasty. In the central shrine are seven gigantic figures flanked by 15 others, life size, at right angles on either side. To the right of the main building is another containing an immense idol about 20 feet in height carved out of solid granite."

Attracted by what is mentioned in the above work, concerning the ruins of this ancient temple, and thinking that a further account of it might possibly justify me in accepting it as in all probability the temple mentioned by Odoric, I got a Chinese friend to write to Chang-chow concerning it, and he received the following reply:—

"In answer to your letter asking me to make enquiries into the history of the ruined temple by the upper bridge, I find that the said temple is commonly known as the *Nan-shan-szu*, or 'Southern hall temple,' that it formerly bore the names of *Tsung-ning-szu* and *Tsung-he-szu*, the 'Temple of great repose,' and the 'Temple of great splendour,' but I do not know at what period it bore these names. During the present dynasty, its name was changed to *Tsung-fuh-szu*, the 'Temple of great happiness;' at the time of the Mings it consisted of five buildings, in which there were over a thousand Buddhist images; and over three thousand priests resided in it. At the present day, only a few priests dwell there. The interior of the temple is in ruins, and is laid out as a vegetable garden; only one building is standing, in which there are seven large Buddhist figures, and three others of moderate size, flanked by thirty *lohans*, besides several hundred ruined figures. On the right-hand side there is a small building, in which is a figure of Amida Buddha, over twenty feet in height, cut out of stone; besides this there are other small buildings with images in them. The priests now there are unable to give me any reliable account of the monastery, but there is a large bell, whereon the reign of the emperor Yen-yen<sup>19</sup> is engraved as the time of its casting, which makes it appear to me, that the temple dates from the Sung dynasty. I have transcribed the verses engraved upon the bell which I enclose herewith."

Immense quantities of sugar and sugar-candy are made throughout the Chang-chow prefecture, thus confirming Odoric's statement regarding it. In 1871 (according to the Customs Tables) the following quantities of sugar were exported from Chang-chow through Amoy:—brown sugar, 157,693 piculs; white sugar, 25,553 piculs; sugar-candy, 83,518 piculs. A picul is equal to 133½ lbs. The average price of brown sugar at Chang-chow is two cents per lb.

Let us now take a short survey of the emigration that has been

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19. 延祐 One of the early Mongol emperors.

going on from the Chang-chow and Chin-chew prefectures for so many centuries.

Dr. S. Wells Williams says in his *Commercial Guide*, pp. 182 and 184 :—"Both Amoy and Chinchew were celebrated even before A. D. 800 as emporia, and their traders were formerly found in the ports of the Archipelago and India, and as far as Persia.....The southwest part of the province of Fuhkien, connected by water with Amoy, is densely inhabited by a vigorous, hardy race, who have spread themselves over the neighboring islands and kingdoms, and during many hundreds of years have carried on most of the foreign intercourse between their own and other countries lying on its southern and western borders."

The *Foo-kien t'ung-chih* speaking of the manners and customs of the Chang-chow people says : "The people of Chang-chow take the products of their own and neighbouring districts to foreign countries, upon which they make large profits, and bring back from these countries pearls, spices, ivory, rhinoceros horns, and many other costly wares. They cultivate the sugar-cane and make immense quantities of sugar. They are clever traders, and untiring in their energies in pursuit of gain. They go and trade to countries beyond the sea."

Further the 瀛涯勝覽 *Ying yai shêng lan*, an account of the eunuch Chen Ho's expedition to the west in 1410, mentions Chang-chow men being settled in Java, when they visited it. "Tuban," says the author of this book, "contains a population of about a thousand families ; among them there are Chinese from Canton and Chang-chow who trade and settle there."

Marco Polo says the merchants of Zaitun and Manzi bring from Java abundance of gold and spices.

In the Chinese book of travels above quoted, we find at Palembang in Sumatra, settlers from Kwang-tung Chang-chow and Chin-chew said to be making large fortunes there.

In Manila there were so many natives of Chang-chow and Hai-ts'ang trading, that in the massacre which took place in that country in 1604, eighty per cent of the Chinese killed were Hai-ts'ang and Chang-chow men.

I could go on and swell the list of quotations, and shew that the merchants of Chang-chow, throughout the eastern Archipelago and many other places, are, like Scotchmen, to be found wherever mercantile enterprise and honest industry offer a fair reward.

The people of Chin-chew and Swatow are as great emigrants and traders to foreign countries as the people of Chang-chow. Siu formerly lieutenant-governor of Fookien makes mention of this fact as fol-

lows :—"The Chinese settlers [in the Straits] are very numerous. Those from Kia-ying-chow in the Canton province are agriculturists. The Chin-chew and Chang-chow men are merchants and make large profits." The same author speaking of Batavia says :—"Chang-chow and Chin-chew men are very numerous, and many have been settled there for centuries, having adopted the language and habits of the country ; these are called 烏 齊 *seih-nan*."

The captains or headmen whom the Dutch have placed over the Chinese quarter, and who are responsible for the good behaviour of their fellow-countrymen, are all Chang-chow or Chin-chew men.

Dr. Schlegel in *Notes and Queries*, vol. ii, page 78, says :—"The Chinese settled down in *Java* during the Tang dynasty (A. D. 618—924), according to the official documents collected, by order of Emperor Kang-hi, in 1696, by *Kiang-fan*, member of the *Han-lin* college and president of the *Ssz-y-koan* (Vide *Memoires. s. les Chinois* p. l. *Jesuites de Peking* Vol. XIV., 103) "

To be brief with the remainder of my arguments, Colonel Yule tells me that I have jumped at my own conclusions, concerning the situation of Zaitun and its port, over several of the most essential facts. I have carefully read the arguments brought forward by the learned Colonel for his identification of Zaitun with Chin-chew. They seem to rest solely upon two points. The first is, that he considers the reading *Fuju*, as found in many manuscripts of Marco Polo, is correct, and must therefore be Foochow. The second is, what Rashid-uddin says in speaking of Foochow, viz :—"This is a city of Manzi. The *sing* (provincial administration) was formerly located at Zaitun, but afterwards established here, where it still remains."

In reply to the first point, I am compelled after five or six years research into the subject to say, that *Fuju* appears to me to be a false reading, and that the *Cangiu* of Ramusio appears to be the correct one. I have already given my reasons why I consider such to be the case. In reply to the second point, I am inclined to think that Rashid-uddin has confounded the cities of Chin-chew and Chang-chow, when he makes Zaitun the capital of the Fookien province, in the same way as these two cities have been confounded during the past two hundred years.<sup>20</sup> This is the only solution I can give to Rashiduddin's statement, that Zaitun was the capital of Fookien.

Regarding the expedition against Japan, starting from Chin-chew according to Deguignes, and Polo's saying it was fitted out at Zaitun,

<sup>20</sup> Errors of this kind are by no means uncommon. In Bort's *Embassy to the Viceroy of Fookien*, Chang-chow is called Hok-syew, and the bridge near Chang-chow called by foreigners the Sholan bridge is confounded with the Loyang bridge near Chin-chew.

thereby making Chin-chew and Zaitun one and the same place, the above explanation applies to this also. I have sought in vain to find the exact rendezvous of Kublai's fleet previous to sailing for Japan. Let that rendezvous have been Amoy harbour, Howitou or Chimmo bay, it could in each case be truly said to have started from the Chin-chew prefecture.

The expedition to Java sailed from Howtu<sup>21</sup> near Tahkut<sup>22</sup> in the Chin-chew prefecture.

Further to show why the passages that Colonel Yule has quoted from Pauthier's treasury of quotations have not made much impression upon me, I will in justification of myself, give a short translation of the most interesting parts, concerning the collection of the customs revenues of this empire, during its occupation by the Mongols, from which I shall be able to show that there were officers deputed by the government, to collect revenue from shipping frequenting the whole of the ports of China, *even the disputed port of Chang-chow* :—

"On Kublai coming to the throne he ordered a set of rules to be framed in Kiang-nan, relating to the collection of duties upon shipping; wherein it was set forth, that merchants in all towns along the neighbouring sea-board, trading with foreign countries, should pay a duty of ten per cent on their goods,<sup>23</sup> except in the case of coarse goods, upon which only a duty of 6½ per cent had to be paid. Officers were appointed to collect this revenue.<sup>24</sup> It had been an old custom during the Sung dynasty, which custom was retained by the Mongols, that whenever a ship left China, an account of everything connected with her, had to be handed to the collector of customs, who gave in return, a document upon which was set forth the time of departure; and on return of the ship to China, this document was handed back to the collector of customs, who proceeded on board and examined the cargo and levied the customs dues payable thereon.

"In the 14th year of *Che-yuan*, a collector of customs was established at King-yuan, Shanghai and Kanpu, all of whom were placed under the superintendence of one Yang Fa, lieutenant-governor of Fookien. Native produce from Chin-chew and Foochow was subject to the same duties as foreign produce. This was eventually altered.

"In the 21st year of *Che-yuan*, a chief superintendent of customs was appointed at Hangchow and Chin-chew, who fitted out ships

<sup>21</sup> 後渚

<sup>22</sup> 賴窟

<sup>23</sup> The truthful Polo says: "The concourse of merchants to this famous emporium [of Zayton] is incredible, as it is one of the most commodious ports in the whole world, and is exceedingly productive in revenue to the great Khan, who receives ten in the hundred of all merchandize."

<sup>24</sup> Ibn Batuta makes mention of this fact, in Lee's edition, page 210.

themselves, provided capital, and selected their own people to go to foreign countries to trade on their account. These officials took seventy per cent of the profits made, as their share, and allowed thirty per cent of the said profits to those whom they engaged. People of wealth were not allowed to invest their means in these ventures to foreign countries; if they did so, they rendered themselves liable to punishment. Foreign merchants, provided their ships belonged to the government sending them to China, had to pay duties according to the customs regulations.

"In the 22nd, year of *Che-yuan*, the post of collector of customs of Fookien was incorporated with the office of commissioner of the salt revenue, and the title of his office was changed to that of chief controller of the customs and salt revenues; his business was, to collect the duties payable upon salt, merchandize and shipping, in the *Chang-chow* and *Chin-chew* prefectures.<sup>25</sup>

"In the 23rd year of *Che-yuan*, the export of copper cash to foreign countries was prohibited.

"In the 25th year of *Che-yuan*, the authorities and people of *Canton* were prohibited exporting rice to *Tsiampa*.

"In the 30th year of *Che-yuan*, there were twenty-one clauses of prohibitions introduced in the customs regulations, which had to be carried out by the commissioner of customs in collecting the revenue. As these prohibitions are so numerous they are not all recorded; the most important ones only are mentioned. Among the seven ports of *Chin-chew*, *Shanghai*, *Kanpu*, *Wên-chow* *Kwang-tung*, *Hang-chow*, and *King-yuan*, that of *Chin-chew* alone had levied an extra customs duty of one in thirty or  $3\frac{1}{3}$  per-cent; but from this date all the other ports levied the same extra duty as *Chin-chew*. The post of collector of customs at *Wên-chow* was abolished, and its customs duties were acquitted at *King-yuan* and *Hang-chow*. At this time restrictions upon the export of gold, silver, copper and iron were abolished, and private individuals were allowed to go to foreign countries to trade on their own account."

I must now bring this paper to a close, having I hope satisfactorily shewn, that the claims of *Chang-chow* to be considered *Zaitun* are worthy of consideration; and also that its title to be considered a port trading with foreign countries in the middle ages, is second only to *Chin-chew* in *Fookien*.

If I have said aught to offend *Col. Yule* in these papers, I have done so unwittingly; for my great aim in drawing attention to the situation of *Zaitun*, was to render his edition of *Marco Polo*, in so far

<sup>25</sup> 二十二年併福建市舶司入鹽運司改曰都轉鹽運司  
領福建泉漳貨市舶

as Fookien is concerned, equal in accuracy and astute criticism to the other portions of his famous edition, which is a marvel of geographical research and learning.

If in this Zaitun question, I feel myself unable to accept the conclusions arrived at by Klaproth and Pauthier, it is not because I hold their learning in light esteem; but because I feel a new era of Chinese geographical research is about to be ushered in, and the theories which they have advanced, respecting this question and many others of like nature, require thorough ventilation and revision, as much as the former commentaries of Marco Polo's travels did, previous to the appearance of Colonel Yule's own masterly edition.

Amoy, 12th January, 1875.

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#### WHISKY IN MONGOLIA.

“**H**AVE you caught the mares?” Travelling in Mongolia, during the summer season, you will often hear your Mongol followers ask this question at those who come about them. If “No” is the answer the questioner is a little disappointed. If the mares have been caught, the next question most likely will be,—“Is the airak good?” Then, perhaps, the man questioned asks the questioner to go and taste it. In Mongolia they catch the mares for the purpose of milking them. Properly speaking they catch the foals, not the mares; but it comes to the same thing, because when the foal is tied up the mare is secured, as she will not leave her offspring. Camels, cows, sheep, and goats leave their young and go to pasture; but, as the Mongols say, the mare is unable to desert her foal, and stands half the day whisking her tail in patient idleness beside her tethered young. The foal is secured to let the milk gather. During the night and part of the day the mare and foal are allowed to roam over the plains with the drove. The milk that the foal then gets is supposed to be sufficient for its wants; the owner, by separating the foal from the mother, secures a part of the milk for himself. All cattle, or as the Mongols would say, the five tribes of cattle, are treated in the same way. Take a cow for instance. In England the calf is sent away, most frequently to a butcher's shop. In Mongolia the loss of the calf would be equivalent to a year's loss of the cow; without the calf the cow would not give milk; she would dry up. Doubtless one reason that the Mongols seldom try the experiment of milking a cow whose calf has been got rid of is, that rearing the calf is the most profitable thing they could do. It pays better than the

milk even, but there must be some difference between the English and Mongol cow, for even in Peking Chinese dairymen always nourish the calves, which, in a place where food is dear and milk brings a high price, is a great loss. In a matter like this, where cash is concerned, a Chinaman is not likely to be mistaken; and the universal testimony is that without the calf the cow will not do. A foreigner on one occasion tried the experiment with good success for about a fortnight, when the Chinese owner interposed.

But to return. The Mongols milk anything they can lay hands on. Goats, sheep, cows, camels and mares. The milk of these different creatures has different qualities and is put to different uses. The number of different preparations of milk is great, but, as far as I am aware mare's milk is put to only one use,—making *airak* and *arihae*. Airak is simply soured mare's milk stirred up. In southern Mongolia they have earthenware jars about four feet high and a foot and a half diameter. In central and northern Mongolia there are skin bags of about the same dimensions. Into these each day's freshly-milked pailful is emptied and the whole mass frequently stirred up. Visitors have this served out to them frequently in huge bowls, or basins rather, which they empty rapidly and repeatedly. The drinkers are all right for a while, but if they keep at it long enough they get most decidedly drunk, and have a season of discomfort which arises in no small degree from the large quantity they have imbibed before reaching the goal of intoxication.

At the risk of my reputation as a teetotaler, I on two separate occasions, tasted small quantities of this airak, and found it very much like "*sour milk*" (butter-milk is the English name I believe), which had been kept too long. This airak is the mother of arihae or whisky. The airak is put into a huge pot, covered with what looks like a barrel with both ends knocked out; a vessel is suspended in the middle of the barrel; a pot kept filled with cold water is set on the top, and after a few minutes boiling, the vessel inside the barrel is found filled with pure and good whisky. The spirit thus distilled is much milder than that which the Chinese manufacture from grain, but is intoxicating when taken in considerable quantities. In districts where large horse droves abound, the quantity of spirit produced is large, and as it is consumed on the spot, the number of drunk men to be met is proportionately great. As far as I am aware this Mongol whisky is never exported; much of it is drunk almost as soon as it is made, and any that is left does not last long. Custom seems to demand that it should be presented to every visitor, and every visitor seems to think that custom requires him to consume all that is set before him. Rich men are

proud of their droves, and like to indicate their wealth by the number of the foals tied up to the long rope, which is pinned down to the ground some little distance off, in front of their line of tents. They are proud of their whisky, the produce of their drove, and if you call on them, you come in for no stinted share of it. It seems quite poetical to see the simple-minded herdsmen of the plains drinking the mild whisky of their own making, costing them no money and but little trouble. There are no excisemen, no duties, no smuggling and no stinginess. It comes easily and goes freely, even to the hangers-on and poor dependents who, at the season, do not fail to present themselves frequently on imaginary business, or to ask about their patron's welfare. This seems all very poetical,—quite Arcadian indeed. Perhaps so, but it has its other side.

*The milking of the mares is in no sense a source of profit. The milk they do not sell; and, as far as I know, they do not sell the whisky made from it. It never brings a single cash into the owner's pocket. Neither the airak nor the arihae can be called food in any sense; and poetical, primitive and simple as it may seem, it is a source of disaster and distress to the country. From their youth up Mongols are familiar with the taste of the native spirit. They acquire a liking for it;—a liking which the quantity produced in the country can by no means satisfy. As a consequence they take to Chinese whisky which is much stronger, and every ounce of which they have to purchase from Chinamen. It is not only when they go to Chinese towns, that Mongols buy Chinese whisky. They do buy it then perhaps; almost no Mongol returns from a visit to the "inner country" as they call China, without a jar safely stowed away among his baggage; but unfortunately whisky can be got anywhere any day of the year. Chinese traders on a small scale, go about the country in all directions. They have their little stock of goods packed on ox carts, and move slowly along, going round from one cluster of tents to another, trading mostly by barter, taking skins and produce in return for their wares. Skins and produce do not come handy for exact sums; so in many cases the account has to be adjusted by taking so many ounces of whisky, whisky being an article which no trader ever seems to be without. Even when there is not the flimsy excuse of an account to be adjusted, the temptation is too great for the simple Mongol. The pedlar comes into the tent, sits down and talks. At last the Mongol asks, "Have you any whisky?" "Yes." "Good?" "Tip-top." This is more than the Mongol can stand. "Let me have some," he adds, "and I'll pay it again." So he has it and drinks it, and is in debt for it, and it is just the same old story of inattention to business, things going to wreck, poverty,*

ruin, distress. All that the mare's-milk whisky is good for, is to give the Mongols an appetite for the stronger and more expensive spirit made from grain. The milk whisky succeeds in educating most of the Mongols into drinking habits, not excepting even the lamas, who, from their vow to abstain from drink, might be expected to be teetotalers. Teetotalers they are not. Among many hundreds I have met only one who would not take spirits; the common run of lamas drink as much as they can get. I do not remember ever having met a layman who refused to drink; and drunkenness is so common among all classes, that it is useless to make sobriety one of the qualifications in a Mongol servant you seek to engage. Mongols laugh and say, "We all drink," and the only point to be careful about in hiring a Mongol, as far as drink is concerned, is to see that the man you have is not given to violence when he is drunk. "A good man" say they, "when drunk goes off to sleep; a bad man makes a disturbance." Drunken men is about the only thing to be feared by the lonely traveller in the desert. When sober, a Mongol is good-hearted and friendly; or if suspicious, he is careful and harmless; but once let his head get inflamed with drink, and he is reckless; friend and foe are alike to him, and his great knife is there at his side, and can be drawn with alarming ease and rapidity. Happy it is for all concerned, when the thoughtful and clever-handed mistress of the tent steals the weapon and hides it among the furniture when she sees the quarrel coming. Several times I have been among people unfriendly and suspicious, but the only serious trouble or danger I have seen, has been caused by men inflamed by drink.

The Mongols themselves are fully aware of its evils. They have instances every day. Gichick goes to a gathering. He has a fine snuff bottle and valuable silver ornaments, and rides a magnificent horse. He comes back on foot, his bottle, his ornaments and his horse gone. Ask him and he says, "I got drunk, did not know what I was doing, struck Dimbril, wounding him seriously, and here I am." Or a man drinks at a friend's tent, then mounts and rides homeward. His horse arrives riderless, and he is found dead on the plain. "How did it happen?" "He was drunk." Or a man has been rich, the owner of droves, herds and flocks. Now he is glad to earn his bread as a hired servant. "How does this come about?" "He is fond of whisky." This explains all; no more questions need be asked. The Mongols are so sensible of the evils of whisky, that frequently the lamas in authority, though by no means teetotalers themselves, forbid Chinese traders to come within a certain distance of the temples. I have often heard Buddhism praised as a religion tending towards temperance. It is not so in Mongolia. One of the living Buddhas of high

repute, and much sought after on account of his supposed power to confer blessings, has the reputation of drinking several catties of Chinese whisky daily, and is followed by a crowd of attendant lamas who pass their lives drinking and quarrelling, over the the rich offerings brought by the devout to their whisky-loving master. The Mongols as a rule do not smoke opium. They have not money enough for that, but I do not think I am exaggerating much, if at all, when I say that drink hurts Mongolia, just about as much as opium hurts China.

One of the saddest sights to be seen in the country is the drunkard's end. He is say, over fifty years old. Ever since he became a man he has drunk whisky,—Chinese or Mongolian,—hot or cold,—night or day,—wherever he came across it. He somehow or other has not broken his neck by falling from his horse; he has not been outrageous when intoxicated; he has been "a good man" and gone to sleep; he has not quite ruined himself; he is deeply in debt but can still get credit, and his family will be able to live in comfort till he dies. He drinks now because he cannot help it. He has had alarming symptoms, and been warned to give up drink. He tries but finds it hard; he just takes "a little." After a time his end approaches; he is not delirious; he is not attacked by any violent disease. He is quite calm and quiet. He sends for lama doctors, has prayers said for him, and all to no effect. There he sits with all his senses about him, fully conscious that he is dying by inches. His stomach is gone; it will retain nothing. He is hungry and would eat, but he can with difficulty swallow only a mouthful, and then with distress it comes back again. He is skin and bone, his voice is low and feeble; he is dying of sheer starvation in his own tent, seeing his wife and children cook and eat to the full,—but *he* cannot. He declines slowly; a little tea, a little gruel, for a while he can take and retain a very little, a diminishing little, just enough to retard slightly the progress of the sure, gradual decay. At last even the gruel and tea will not do; two or three days more and the only change is that the skeleton has ceased to breathe; the man has died of starvation.

The line of mares in front of the tent, the bustle of milking, the process of brewing, the hospitable welcome, the conviviality of drinking, are picturesque and pleasing, and have a charm to the eye of the cursory observer; but look more closely and you find that these things are but the gaudy colours on the skin of the deadly serpent, the poison of whose bite brings calamity and death. If Christianity is ever to do any good in Mongolia, it must go hand in hand with teetotalism.

HOINOS.

## MEDICAL MISSIONS.

*With reference to the Rev. W. Scarborough's paper in the May-June number of the Chinese Recorder.*

BY WILLM. GAULD, M. D.

IN the May-June number of the *Chinese Recorder* was a paper on "Medical Missions" from the Rev. W. Scarborough, Hankow, the general tenor of which was very friendly. He gave four chapters to the subject, but the only one to which I wish specially to call attention is the *third*, headed, "The good which they are supposed to accomplish." This is the only chapter treating of their influence as distinctly a *missionary* agency, (with an exception which I shall note presently,) and as it is here he either doubts the good done, or considers that actual failure has been the result, it behoves those interested to examine how the matter really stands.

The points raised are :—

- 1st. The allaying of prejudice.
- 2nd. The winning of confidence.
- 3rd. Exciting gratitude.
- 4th. Bringing converts into the church.

At the outset, Mr. Scarborough's language is apt to mislead. The heading is in the present tense,—“are supposed to accomplish,”—whereas in what follows, he glides into the perfect tense,—“have allayed,” “have won,” &c. If this indicates a belief in the mind of any that medical missions have already accomplished the ends sought by their means, so as to leave little or nothing more to be done, I, for one, certainly do not think so, nor have I ever heard such “exaggerated claims” put forward on their behalf. But that they have, *in a measure*, accomplished, and are accomplishing what their supporters expect, and what Mr. Scarborough admits they are “eminently calculated” to effect, I hope to show by satisfactory evidence.

Before entering on this *third* chapter of his paper, Mr. Scarborough, in section *fifth* of his *second* chapter, headed, “The good which they undeniably accomplish,” makes an admission which seems to me to go right in the teeth of the opinions expressed in chapter *third*, or at least to render them inexplicable. Section *fifth* (the exception referred to above) begins, “They are very useful in opening a new mission.” The Rev. A. Krolczyk's testimony is adduced in support of this. Let me add that of the Rev. R. H. Graves, Canton, to the same effect :—“I regard the healing of the sick as the most valuable auxiliary to direct missionary labors, especially in founding a new station.”\* The

\* *Report of the Medical Missionary Society in China, for 1861, p. 18.*

Rev. Mr. Blodget, Peking, referring to the opening of a new station at Kalgan by the Rev. Mr. Gulick, writes in a similar strain.\* Now, Mr. Scarborough does not tell us how it is that medical missions are useful in the opening of a new station, unless we have it in the admission, "It is true that the people soon become conciliated, when they find something is to be given them gratis that will do them good; since, however, this is appealing to the low motive of selfishness, &c." One is inclined to ask what it was that Christ himself appealed to in the human heart by his works of healing. But *how* can the medical mission work be helpful in opening a new station if it do not allay prejudice, nor win confidence, nor excite gratitude, nor bring people into the Church?

1, 2. The *first* and *second* points may be conveniently considered together.

In objecting to the general belief that medical missions "have allayed much prejudice," Mr. Scarborough supports his "opinion," by the fact that at Canton and Shiklung the medical work had not prevented the slanders of the "genii powder," &c., or saved the mission from the evil consequences of such slanders being believed. To this we answer, that, in a large city, even if thousands or tens of thousands of the people had their prejudices removed, through the influence of hospital work, there would still remain abundant material among the uninfluenced rowdyism of the city for any amount of mischief. The influence of a good work is necessarily limited to those who have been either directly or indirectly subjected to it, and is strong in proportion to the directness with which it has been brought to bear on the individual. Now, many in the large towns in which medical missions are carried on have no true knowledge of their working; consequently it cannot be expected that they should be influenced by them. Mr. Scarborough's reasoning might be illustrated thus:—Quinine is eminently calculated to remove ague fever; but although there is quinine in Hankow, still many persons in that city suffer from ague fever; therefore it is doubtful if quinine removes ague fever. The very fact that slanders are specially directed against the medical mission work, by the anti-foreign or anti-missionary Chinese, indicates to my mind, their perception of the power of this instrument for influencing the people. It is often said by them that we do this healing work to win the hearts of the people, with the ulterior view of taking the country from them.

With regard to "confidence," Mr. Scarborough supports his opinion, by what seems to me a curious confusion of ideas. He admits that confidence has to be "won;" and yet he reasons on the assump-

\* See *The fourth annual Report of the Peking Hospital*, for 1865, p. 39.

tion that the patients who come to the mission hospitals have confidence ere they come. For instance :—"In the first year of the Hankow Wesleyan hospital, over 18,000 had confidence in Dr. Smith; in the second, over 8,000." If the 18,000 had confidence in Dr. Smith *before* they came to him, then it must have been otherwise "won" than by his treatment; if it was secured *after*, or as a consequence of his treatment of them, we have the most marvellous illustration of the efficacy of the medical mission to win confidence of which I have ever heard, and even Mr. Scarborough ought to be satisfied with it. If even 8,000 had been led to confide in Dr. Smith the second year, he had much cause for thankfulness at the success of his labours. But it is a mistake altogether to speak of "confidence" in a case like this. There are various motives bringing patients to the hospital; such as curiosity (especially in its first year), hope, expectation, and, perhaps, in a few cases, confidence won in some other way than by the medical missionary.

Here let us have the testimony of others, on the points in question.

Dr. Kerr writes :—"It is believed that much has been done to conciliate the people of Fuhshan and to prepare the way for the preaching of the Gospel there." \*

Mr. Graves says :—"In Shiu-hing, I am persuaded that the dispensing of medicines has been the means of conciliating the minds of many of the people; not only so, but it has brought many from the neighboring towns and villages within the sound of the gospel, and has, no doubt, paved the way for a favorable reception, when, in the providence of God, we shall be called to preach Christ, in these places." †.

Mr. Krolczyk writes :—"The people, however hostile to foreigners and averse to the spreading of the Christian religion, were always glad to see me with my medicine chest in their cities and villages. In places where missionaries were formerly outraged, they received me with hospitality and kindness." ‡ Again :—"During the excitement of last year, there were many indications of a hostile feeling [at Shik-lung], but only amongst those who did not know me personally. The latter very often had to hear from my acquaintances that I was a good man, not because I preached and taught Christianity, but because I was a physician, who did not want money for my services." §

Referring to this time of excitement, Dr. Kerr says :—"In giving the report of the labors of the year just closed there is much cause for gratitude that, amidst the threatened dangers following the massacre at Tientsin, we were permitted to pursue our work in the hospital without interruption. The excitement among the people, sometimes threatening

\* Report of the Medical Missionary Society in China, for 1861, p. 5.

† Ibid., p. 18.

‡ Ibid., for 1865, p. 33.

§ Ibid., for 1870, p. 19.

violence in the chapels, did not at any time interfere with the usual attendance of patients." \*

We have thus, decided testimony in favour of the influence of the medical work from the very men whose experience is quoted against it.

In 1873, Mr. Graves, speaking of a new dispensary opened at Sai-nam says :—"The moral effects of the Dispensary have been good. The opposition to foreigners formerly shown, has been measurably overcome."†

In the Swatow region, notably hostile to foreigners, we have had many proofs that the hospital work has promoted a friendly feeling among the people. One long day's travel I shall never forget, when, in village after village, and in the fields among the people cutting their sugar-cane, we had most pleasing tokens of the remembrance many had of past kindness. At one village, the people almost in a body turned out into the open square, where my colleague, the Rev. Mr. Mackenzie, and I were stationed, and showed such unusual symptoms of friendliness that I had to enquire into the cause of it. I found that a little boy who had been one of my first patients, and who had recovered sight by an operation, belonged to that village. On another occasion, Mr. Mackenzie, travelling in the mission boat with a native assistant, was hailed by a party of armed men near the river side. They were at feud with a neighbouring village. On nearing them, they fired at Mr. Mackenzie, and the bullet passed through the sail a few feet above his head. They were about to fire a second time, when he shouted to them to desist, telling them he was from the *loi-pai, tung* in Swatow. The leader thereupon gave orders to cease firing, saying, "these are good men; they heal people and give medicine without charge." On hearing this there was an evident change of feeling in his favour, and their fear or suspicion gave place to something like confidence. A pleasant conversation followed, tracts were given, and Mr. Mackenzie parted from them "good friends." Several other instances of the power of the hospital in disarming open hostility might be given, but I shall content myself with one more. Mr. Mackenzie and I visited a market town about seventy miles distant from Swatow. We took our stand on an open space off the market stand. At once a large crowd gathered in front of us and listened for a time while we preached to them. Gradually, however, their native hostility manifested itself, and from rough words they proceeded to assail us with missiles. Our situation was anything but a comfortable or safe one, when, suddenly, my eye lighted on a young man in the crowd whom I felt convinced I had seen before. His eye caught mine; a look of recognition passed

\* *Report of the Medical Missionary Society in China*, for 1870, p. 7.

† *Ibid.*, for 1873, p. 20.

between us, and he then stepped forward and told me who he was. The crowd immediately surrounded him with eager enquiries. He told them who we were, and that we had a hospital at Swatow, where he had been years ago and had been cured of a large tumour in his leg. In confirmation he drew up his trowsers, and showed them the long scar left by the operation. On this the feeling of the crowd was quite changed, and they were converted into friends, for the time at least.

Of the hospital at Amoy, when under Dr. Carnegie's care, the Rev. W. S. Swanson, secretary, writes :—"The Institution proves, as well indirectly as directly, a valuable aid to missionary work. Its patients come from all parts of the surrounding country, and always prove friendly to a missionary visiting their native places. Those missionaries who are in the habit of visiting in the surrounding country constantly testify to this great benefit."\*

From Foochow Dr. Osgood similarly writes :—"The hundreds who go away into the interior carry away with them not only new ideas about religion, but also a kindlier feeling for foreigners generally."† In a following report he expresses his belief "that prejudices are being removed," and that the work is growing in the confidence of the Chinese, from the increase of the female patients under treatment.‡

Somewhat curiously in connection with the subject in hand, we have, in the same number of the *Chinese Recorder* which contains Mr. Scarborough's article on Medical Missions, the Rev. F. Ohlinger's testimony in their favour. In his paper entitled "An overland tour from Foochow to Kiukiang," taking notice of the marked change for the better which had come over the people of Yang-k'ou (about a week's journey, apparently, from Foochow), he says :—"It is very evident that the visit of Dr. Osgood last fall did much to undermine prejudice against us."§ Again at Kwang-tsê, two hundred and eighty miles north-west from Foochow, he found the benefit of some successful medical practice of the Rev. Mr. Woodin the previous year, in enabling him to secure a resting-place.||

In one of the reports of the Shanghai Mission Hospital, written by the late Dr. Henderson then in charge, we read :—"Early in 1864 a gentleman who had taken much interest in it, and who had closely watched its working for many years, on leaving China, handed to it a donation of *one thousand taels*, stating that 'he believed from careful observation that such an Institution did more good among the natives,

\* *The second Annual Report of the Medical Missionary Hospital at Amoy*, p. 9.

† *Report of the Foochow Medical Missionary Hospital*, 1872, p. 15.

‡ *Ibid.* 1873, p. 1.

§ *Chinese Recorder*, vol. v, p. 156.

|| See *Ibid.* vol. v, p. 158.

and tended more to remove their prejudices against foreigners than any other he could name'."\*

Of Hankow itself, Dr. Smith, in reviewing his five years' work there, writes of prejudices conciliated, opposition borne down, and "easy confidence" won to some extent.

From Tientsin, the Rev. Jon. Lees writes, after the massacre of 1870 :—"The dispenser's success among them [the governor-general's soldiers] has done very much to remove the bitter feeling with which these men at first treated us. On their arrival they were a continual source of annoyance and even danger;" and he speaks of "growing confidence"† again on the part of the people.

8.—The *third* point on which Mr. Scarborough expresses doubt is, that the benefits of healing conferred on the Chinese *excite gratitude*.

He is led by his Hankow experience to the conclusion that the Chinese there "have not shown one tenth of the gratitude that was to have been expected from them." His proportion at once casts our thoughts back to the Great Physician's miraculous cure of the lepers, of whom only a *tenth part* showed gratitude. Now, that we, whose manner of work and whose results are of an infinitely less startling kind, should meet with a still less proportion of gratitude than our Master did, is not to be wondered at. May not too much be expected by Mr. Scarborough? He admits that "instances of gratitude are not rare; but they are not general." By this he means instances of gratitude openly expressed by gifts to the physician or hospital. But surely he does not suppose that there is no gratitude in the hearts of any except those who return with gifts. I have met with many instances of a grateful "thank you" from a patient at parting, which pleased me quite as much as the ostentatious gifts of others; and my own decided conviction, from personal experience, is that the Chinese are as grateful as, considering all the circumstances, was to have been expected of them. But let us hear others on this point; and we shall begin with a quotation from Mr. Scarborough himself. In reference to the Canton hospital he writes :—"This hospital became widely known throughout all the surrounding country; and it was here that Dr. Hobson by his kind and gentle manner, his faithful attention and skilful practice, not only won for himself the grateful remembrance of thousands of Chinese, but also the proud right to be considered 'the model medical missionary?'"‡

Mr. Krolczyk in his reports gives several marked instances of

\* *The eighteenth Annual Report of the Chinese Hospital at Shanghai*, p. 2.

† *Second Report of the Chinese Hospital and Dispensary in connection with the London Mission, Tientsin*, pp. 5, 6.

‡ *Chinese Recorder*, vol. v, p. 141.

gratitude on the part of those who had been patients. Take the following :—"It may be mentioned as evidence of the usefulness of medical practice that my house was saved from an attack by robbers, by a former patient, who gave me warning and I applied to the authorities for protection and thus the attack was prevented."\* Again he writes :—"The road to these places [Shin-sam and Shui-kong] was dangerous and the country notorious for the daring robberies committed by the people. There were also two battlefields of neighbouring clans to be passed. Fortunately I received protection and kind treatment from a clan, one of whose people, a blind graduate, had received some benefit from my medicines, &c."† These cases show that there may be much gratitude in a latent state, only requiring circumstances to call it out.

The Rev. E. Faber, Fumun, writes :—"Many of the poor Chinese patients remember with thankful feelings the relief they have found from their complaints, through the hands of a foreigner."‡ Again :—"The Chinese commonly have more or less a sense of gratitude, and I myself do not feel discouraged at all."§

Dr. Carnegie, Amoy, says :—"We have seen much physical suffering removed, and received many expressions of gratitude for the same."||

Dr. Porter Smith's personal experience at Hankow may fairly be put against Mr. Scarborough's opinion. The former writes :—"It would be wrong to close this brief report, if it were forgotten, or omitted, to be recorded that gratitude in both word and deed has sprung up, here and there in the field of our labour, far beyond all our previous experience and expectation."¶ Again :—"Gratitude has taken a variety of pleasing forms."\*\*

4. The *fourth* point in discussion refers to the influence of the medical mission in bringing converts into the church. In regard to this I think there is sometimes a misapprehension of what is fairly to be expected of the medical work. That, of itself, it can lead any converts into the church is an idea which should not be entertained for a moment. Only the truths of the gospel, brought home to the heart and conscience by the Holy Spirit, can convert the soul, and if we look to any other source, disappointment alone can result. What I do hold is this ; that in the hospital there is a congregation brought together day after day, under peculiarly favourable circumstances for hearing

\* *Report of the Medical Missionary Society in China*, for 1868, p. 25.

† *Ibid.* for 1869, p. 21.

‡ *Ibid.* for 1870, p. 21.

§ *Ibid.* for 1873, p. 22.

|| *The sixth Annual Report of the Medical Missionary Hospital at Amoy*, p. 6.

¶ *The first Annual Report of the Hankow Medical Mission Hospital*, p. 13.

\*\* *The fifth Annual Report of the Hankow Medical Mission Hospital*, p. 6.

and receiving the truth; and, while admitting fully that much more might have been attained, I hope to show that medical missions in China have not been all "a failure" in respect of converts gathered in through their influence.

Mr. Graves writes:—"Several men who came from the country for the cure of their bodily ailments have shown some interest in the concerns of their souls and have ceased from the worship of idols. In one village in Yeh Hing district several who first became acquainted with Christianity at the dispensary have applied for baptism. Every year adds to the strength of my conviction of the great usefulness of a Dispensary as an adjunct to more direct missionary effort."\* Again he says:—"One man from there [Yeh Hing] has been baptized this year, and there are several other encouraging cases and applicants for baptism."† In another report he writes:—"Of those baptized during the year, three were brought into contact with Christian truth by visiting the dispensaries for bodily healing."‡ Again in 1868, two patients were baptized by Mr. Graves.

Of the Canton hospital work Mr. Scarborough says:—"I find in twelve years (1861-1872) mention of twelve converts, out of a total of 409,000 patients."§ Yet Dr. Kerr writes:—"In the hospital, however, would seem to be the best place to reach the heart, and to convince the understanding, and there is no doubt but that many persons return to their homes, convinced of the truth of the Christian religion, and of the folly of idolatry, but they are not ready to face the trials which would be involved in the sincere rejection of the time-honoured superstitions and customs of the country."|| It may be remarked that Canton has been a specially hard field to labour in, and till lately the success of any kind of missionary effort has not been very apparent.

The Rev. J. Nacken gives the following:—"The assistant in Tung-kun, Wong Yun, besides being a faithful Christian and preacher, has been rather successful as a doctor. Of those cured, some were led to inquire after God, some have asked for baptism, and some I was allowed to receive into the church of Christ."¶

In the report of the Amoy Mission Hospital for 1862, then in charge of Dr. Carnegie, Mr. Swanson writes of one of the patients from

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\* *Report of the Medical Missionary Society in China*, for 1863, p. 26.

† *Ibid.* for 1864, p. 25.

‡ *Ibid.* for 1867, p. 19.

§ *Chinese Recorder*, Vol. v, p. 149.

|| *Report of the Medical Missionary Society in China*, for 1868, p. 11.

¶ *Ibid.* for 1869, p. 26.

Khi-boey :—"This man, by name Chioh, on his return to his native place, became a missionary to his fellow-villagers, and in a short time had gathered round him a little company of fellow-worshippers." Of another man from Kak-boey, named Lip, he writes :—"This man received his first religious instruction in the hospital, and on his return home became useful to some of those around him. The London Mission have since opened a chapel in this village, and keep evangelists there." Again we read :—"In Amoy, two persons, who by means of the hospital were cured of opium-smoking, have been admitted to the church, and continue steadfast and consistent church members." Yet again :—"On sabbath last, your secretary baptized in An-hai, a town within fourteen miles of Chinchew, a man who received his first religious impressions in the hospital." In the report for 1863, Mr. Swanson writes of Kak-boey and Khi-boey :—"Now the Committee have much pleasure in reporting that at the former of these places several persons have been baptized by the agents of the London Missionary Society. At the latter place a number of persons have been baptized, a large and commodious chapel has been erected, and a great amount of interest in the gospel awakened throughout the whole district."\* The report for 1864, from the pen of Dr. Carnegie himself, is also encouraging in regard to spiritual results; and of the year 1866 he writes :—"The Rev. W. S. Swanson on his visit to Formosa, a few months ago, found that one of the candidates for baptism there, had obtained his first knowledge of Christianity, whilst residing in the hospital at Amoy. May there not be more cases of a similar nature, although unknown to us?" For 1867, five baptisms are recorded; and notice is taken of two others still unbaptized, who were suffering persecution for their steadfast worship of God in a distant village. Dr. Carnegie gives his experience (and my own coincides with his,) of hospital *versus* dispensary practice in regard to conversions :—"As far as missionary work is concerned, it has been our experience, that the conversions to Christianity that have occurred in connection with our institution have been, as far as we can remember, almost without an exception amongst those residing in the wards."† In closing his report, he says :—"We have good reason to believe that there are many others, besides those mentioned, scattered over a wide district of country, who have carried away with them from the hospital, deep convictions of the truth and excellence of the Christian religion. Such facts and considerations as these, surely warrant us in believing that no mission station can be considered as fully equipped, unless it possesses the means of complying

\* *The third Annual Report of the Medical Missionary Hospital at Amoy*, p. 8.

† *The seventh Annual Report of the Medical Missionary Hospital at Amoy*, p. 5.

fully with the Divine injunction 'Preach the Kingdom of God, and *heal the sick.*'\*\*

Dr. Maxwell writing of the first fruits of his mission work in Formosa says :—"Up to this time four men have been received into the church here. There are others, enquirers, of whom we hope that some may be received ere long, &c."† Afterwards of Takao he writes :—"The inland station at Alikáng was opened in connection with a man who received his awakening in hospital, and who has been the leading helper of Mr. Ritchie in disseminating the truth in the Alikáng district. Two of the men since baptized at Alikáng, were also drawn to the truth while residing in the hospital at Takao."‡ Of Taiwan too we are told :—"God has honoured the labors of these Chinese brethren, and the work at the hospital. On two occasions the Rev. Mr. Ritchie has come up from Takao to administer the sacraments of the Church; on the first occasion baptizing seven male adults, and, on the second, four male and one female adults."§ Dr. Maxwell does not tell us what proportion of the ingathering was connected with the hospital; but the latter is coupled with the general work, so we may judge it had its fair share.

Dr. Osgood, Foochow, in his report for 1874 (p. 8) tells us that "during the year three of the patients have been received into the church, and several others have manifested interest in Christianity."

Dr. Henderson, Shanghai, says in his report for 1864 (p. 22) that under the labours of an "earnest and persevering" native preacher, that year "30 individuals have been baptized under Mr. Muirhead's superintendence, who heard the gospel first preached by Kieh-foo in the Hospital."

With regard to the Hankow medical mission, in Dr. Smith's last report we read of two patients baptized, two other applicants for baptism, and another patient of whom, before his own baptism, it is said that the two first converts of the Wesleyan Mission in Hankow "were induced to attend for instruction by his zealous efforts."

Of the Peking Hospital, in Dr. Dudgeon's charge, Mr. Scarborough admits that the reports "are a little more encouraging." This is surely faint praise where we read in his article of "twenty-three adults" having been baptized at the hospital chapel in one year. When in Peking in 1868, the impression I got, if I remember rightly, was that a considerable proportion of the members of the London Mission there, first received the truth when patients.

At Swatow, for the six years from 1864 to 1869, both inclusive,

\* *The seventh Annual Report of the Medical Missionary Hospital at Amoy*, p. 12.

† *Report for 1866*, p. 11.

‡ *Report for 1868-69*, p. 11.

§ *Ibid.*, p. 12.

there were 162 adult baptisms over all our mission stations. Of these 41, or fully a *fourth* of the whole, were received in connection with the hospital work. In one month of 1868, nine patients were baptized. "In various districts of this mission field, old patients are occupying important positions among the members of the native church; while of one or two we have a good hope that they have already entered on the joys of heaven."\* It is important to state that, besides those baptized, a much larger number have been applicants for admission into the church, but had to leave the hospital before we saw fit to baptize them. We may well cherish the hope that not a few of these are true worshippers of God, although lost sight of by us for a time. The daily religious services are chiefly conducted by the Rev. Messrs. Smith and Mackenzie, "to whose assiduous cultivation of the field opened up to them by the medical department of the work, is, under God, chiefly due the success which has accompanied it. When there is hearty cooperation of the preaching with the medical missionary, and the former is willing and ready to embrace the peculiar opportunities afforded by the work of the latter for making known the gospel, the work of both being done in faith, we have no hesitation in declaring the medical work a most valuable auxiliary to the mission scheme."†

Mr. Scarborough's last chapter,—on the dangers which beset medical missions, is a very valuable one, and deserves to be carefully pondered by all engaged in this department of missionary effort.

Swatow, 17th November, 1874.

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#### PAGANISM.

BY REV. THOS. MCCLATCHIE, M. A.

##### I.

SOME writers have maintained that the essential difference between man and the brute creation consists in the acknowledgment and worship, by the former, of a being or beings superior in nature to himself, and who, although invisible, are regarded as possessing power to inflict misery or send down happiness upon the human race. It would appear certain, at all events, that mankind, from the beginning, have never wholly lost the impulse to worship, from the fact that no tribe has yet been discovered which,—however debased,—does not practise some form of religion.

Amongst the various theories on this subject adopted by writers at

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\* *Swatow Hospital Report*, for 1868, -69, p. 13.

† *Ibid.* p. 13.

the present day, the following are three of the most prominent. The *first* is ; that polytheism preceded monotheism, the latter system having been as it were eliminated from the former, as scientific knowledge increased. The *second* is ; that the first form of idolatry practised in the world was of the lowest and most degraded kind. And, the *third* theory is ; that monotheism existing first, idolatry was introduced by Sabianism, or the worship of the sun, moon, and stars.

That monotheism preceded polytheism in the early ages of the world, appears to be established by the universal consent of mankind. The learned Cudworth in his "Intellectual System," produces the clearest evidence that the whole pagan world were, in one sense, monotheists, inasmuch as they taught in their various systems, the existence of *one* supreme God (not the true God however), the framer and governor of the universe, and the father of all the other gods as well as of men. This universal consent of mankind to what has been designated an imperfect monotheism, should in all fairness be accounted for, before we venture to question the truth of the Mosaic statement, that the first man and his family were monotheists in the strictest sense of the term.

Now, all analogy teaches us that apostasy from truth has always taken place by slow degrees, and not, in any known instance, suddenly. We cannot therefore suppose that the early race of mankind fell all at once into the lowest depths of idolatry. Looking upon man as a fallen being, as he is represented by Moses, and not as having advanced step by step from a primeval state of ignorance and barbarism, we cannot for one moment entertain the theory that the first form of idolatry practised was a mere brutish fetichism, such as the worship of trees, stones, or animals. Man must have descended very gradually indeed to so very low a depth of superstition as that ; and we have no evidence whatever to prove that he did sink so low previous to the deluge, or even that before that catastrophe he worshipped images at all, as visible representations of deity. When the manifestations of the true God, Jehovah ceased, then mankind, always craving as they have done in all ages, for visible gods to worship, began by degrees to look about for representations of the godhead, and their depraved imaginations but too soon supplied them with what they sought.

The first intimation of general apostasy which we have, is to be found in Gen. vi. and the declension there mentioned seems to have taken place, chiefly, in consequence of man's violation of the laws of God with regard to marriage. The Mosaic narrative does not state in so many words, that any particular form of idolatry was then practised ; but the statements regarding man, "that every imagination of

the thoughts of his heart was only evil continually," and that the very "earth also was corrupt before God," would lead us to suppose it not unlikely, that some degree of departure from the worship of the true God had even now taken place. Rabbinical tradition tells us that a departure from the worship of the true God did actually take place before the flood. "Enoch, or Edris as he is called by the Arabs, was born in Hindustan, but he lived in Yemen. He was a prophet; and in his days men worshipped fire, being deceived by Eblis. When God sent Enoch to his brethren to turn them from their false worship, they would not believe him.\* This legend further states, that idolatry commenced in the time of Jared the father of Enoch, and spread to so great an extent, that when Noah was born "there were not eighty persons who worshipped the true, and living, and only God." The fact, that in the Scripture narrative, Moses twice mentions as remarkable concerning Enoch, that he "*walked with God*," seems to warrant the conclusion that the above tradition is not altogether without foundation. We further gather from it that the first form of idolatry was Sabianism; as fire has in all ages been regarded as the symbol of the solar god. The patriarch Job, who lived long before the time of Abraham, alludes to this particular form of idolatry, Ch. xxxi: 26; and Davidson in his commentary and "Critical Notes on the Old Testament," says, in reference to that passage, "The heavenly bodies were *the first objects* of idol worship. This in Job's age was condemned by the law of his country." "The *most ancient* kind of idolatry," says Townsend, "seems to have been Zabianism, which, in the time of Job, was regarded with abhorrence, as a novelty deserving judicial punishment." Even if no evidence whatever existed on this point, we must surely regard the worship of the sun in his glory, and of the moon and stars walking in their brightness, as, so to speak, a more *natural* declension from the worship of the true God, than a plunge all at once from that pure worship into the depths of a miserable fetichism.

Noah, the great ancestor of the present world, introduced a second golden age, which unhappily lasted but a very short time. He and his family were monotheists in the strict sense of that term, inasmuch as they were worshippers of the only true God Jehovah, whom they regarded, not as the supreme god of a pantheon, but as *the Supreme Being* to whom alone all worship is due. Unhappily however, this pure worship was gradually departed from; and idolatry again spread over the earth, the first form of which was Sabianism revived. A new combination however now began to arise. If the sun, moon

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\* *Legends of Old Testament Characters*, by Rev. S. Baring-Gould, vol. i. p. 88.

and stars were worthy of honour and worship, in consequence of the benefits derived from their influence, why should not the inventor of any useful art, the wise legislator, the beneficent sovereign, the virtuous sage, and above all, parents and ancestors, for the same reason, receive divine honours? Thus the worship of deceased ancestors was added to that of the heavenly host, and the souls of the illustrious dead were supposed to be translated to the heavenly bodies. As a matter of course, when the worship of ancestors began to be gradually introduced, Noah and his family, from whom the whole postdiluvian race sprang, would not be forgotten, but would naturally be the first beings honoured with divine worship. Noah himself would of course be worshipped with especial honour and solemnity, as being the head of the family, the first universal sovereign and sage, and the great ancestor of the present human race. As the families of mankind increased, and this demon worship gained strength, each family would naturally pay divine honours to the first ancestor of their clan, and would therefore combine his worship with that of Noah the great ancestor of all mankind. These deceased and deified men are the *Baalim* of the old Testament and the *daimonia* of the New Testament. Thus was completed, by the union of Sabianism and demonolatry, that refined form of idolatry known as the material system, or the worship of animated nature, which is to be found in every pagan nation throughout the world.

The brief account which Moses gives us in the Book of Genesis of our early ancestors, is, that "the whole earth was of one language, and of one speech;" and "as they journeyed from the east,\* that they found a plain in the land of Shinar; and they dwelt there." The next account we get of this community, who all spoke the same language and who all lived together in one settlement, is, that they formed a determination never to separate from each other, but to found one universal Empire; and for this purpose they proceeded to build a city and a pyramidal mount or temple, as a rescript of that lofty mount on which their ancestors had been saved from the deluge and on which sacrifices had hitherto been offered. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven;† and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

\* This sentence would be more properly translated "when they *first* journeyed." Josephus uses the term *πρωτον* (see *Ant. Jud.* lib. i. c. 4.) Mankind now descended, for the first time, from the Armenian heights where they had hitherto dwelt.

† They did not erect the tower or pyramid with the wild conceit of raising it until its top should literally come in contact with the sky; but their intention was that its top should be *sacred to Heaven* whose title was Belus or Baal, and that this altar of Heaven should constitute "the common temple of worship and the centre of their idolatrous union." See *Graves on the Pentateuch* p. 110,

The fear entertained by this multitude, lest they should be dispersed over the earth, and their combining together in a plan to prevent such an incident, leads us to the not unnatural conclusion, that a command to disperse had formerly been given to Noah and his sons, but that their descendants who then inhabited the earth, with Nimrod their king, refused to obey it. The Mosaic narrative states that the whole earth was divided between the three sons of Noah; and Eusebius and others affirm that this division was made by the patriarch himself, the then universal monarch and first man, about twenty years previous to his death; that is to say, three hundred and thirty years after the deluge. After the death of these patriarchs, Nimrod the son of Cush, supported doubtless by the whole Cushite family, attempted, in defiance of the divine command, to set up a universal empire for themselves. God however interposed, and forced this one rebellious community to scatter over the whole earth. Josephus writes as follows; "Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth,—that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner: but they were so ill instructed, that they did not obey God; &c." "Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah,—a bold man, and of great strength of hand."\*

The small family of mankind which contained the rudiments of the future nations of the earth, would doubtless be much influenced both in religion and polity by the first patriarchs during their life-time; but, after their death, when no one could hope, by mere succession, to obtain so much power and influence over the daily increasing multitude, an opportunity would naturally be afforded to any enterprising individual of raising himself to the supreme command. The aspiring Nimrod supported by his family of Cushites, by degrees advanced in power and influence, until he established himself as sovereign of this multitude; his object being to set up a perpetual universal empire. With such an end in view, so diametrically contrary to the well-known command of God delivered to Noah and his sons, we need not be surprised that he should endeavour to wean away his subjects from the worship of the true God and to strengthen the new religion now gaining ground, and which was more suited to his purposes. Hence we find the whole community of mankind, under Nimrod their king, at last assembled together on the plain of Shinar, in direct rebellion

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\* *Ant. Jud.* lib. i, ch. 4.

against God and in a state of apostasy from the religion of their fathers. This apostasy had doubtless been growing up by slow degrees for years previous to this period, but Nimrod brought it to a climax, and substituted the worship of the early patriarchs Noah and his sons, the remote ancestors of the entire apostate community, for that of the true God. The proofs that apostasy from the worship of the true God was consummated at Babel or Babylon, and that the system then set up was carried, at the dispersion, to the various settlements founded by the scattered community, and thence to the utmost ends of the earth, are derived from two sources; *first*, from tradition, and *secondly* from Scripture itself.

The beginning of Nimrod's "kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." \* The rise of this Cuthic empire at Babel or Babylon under Nimrod who was the first Ninus or Belus, took place about six hundred and thirteen years after the deluge, that is to say B. C. 2,325. The last of Noah's sons had now been dead about a hundred years, and Nimrod the arch-apostate and powerful sovereign of the still growing kingdom had firmly established his false system of religion, which had ample time to grow and develope since the death of Shem, Ham and Japhet.

The Jews have always believed that paganism commenced at Babel. The ancestors of Abraham in the line of Shem were, like the rest of mankind at that period, at Babel, and were certainly apostates from the true faith. "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terali, the father of Abraham, and the father of Nachor: and *they served other gods.*"† Josephus says that "Abraham determined to renew and to change the opinion all men happened then to have concerning God; for he was the first that ventured to publish this notion, That there was but one God, the creator of the universe; and that, as to other [gods], if they contributed anything to the happiness of men, that each of them afforded it only according to his appointment, and not by their own power. This, his opinion was derived from the irregular phenomena that were visible both at land and sea, as well as those that happen to the sun and moon, and all the heavenly bodies,"‡ &c. Jewish tradition states that Abraham was cast into a furnace by Nimrod for refusing to worship the sacred fire which was the symbol of the animated solar deity.§ Some of the builders of the tower, we learn from the same source, "shot arrows into

\* Genesis, x. 10.

† Joshua, xxiv. 2.

‡ Ant. Jud. lib. i. c. 7.

§ Legends of Old Testament Characters, vol. i. p. 180.

the sky, and they came down tinged with blood, then they shouted and cried, 'See, we have killed every one who is in heaven.'\*\* "Then Nimrod shot three arrows into the sky, and they fell back with blood on them. So Nimrod said 'I have killed the God of Abraham.' But whence the blood came is unsettled."†

Layard notices a similar account of the apostasy of Nimrod, as being generally current amongst the Arabs. During a visit which he paid to the Sheikh Abd-Allah, the latter related the following tradition connected with the ruins of Nimrod; "The palace," said he, "was built by Athur, the Kiayah, or lieutenant of Nimrod. Here the holy Abraham, peace be with him! cast down and brake in pieces the idols which were worshipped by the unbelievers. The impious Nimrod, enraged at the destruction of his gods, sought to slay Abraham, and waged war against him. But the prophet prayed to God and said, 'Deliver me, O God, from this man, who worships stones, and boasts himself to be the lord of all beings'; and God said to him, 'How shall I punish him?' And the prophet answered, 'To Thee armies are as nothing, and the strength and power of men likewise. Before the smallest of thy creatures will they perish.' And God was pleased at the faith of the prophet, and he sent a gnat which vexed Nimrod night and day, so that he built himself a room of glass in yonder palace, that he might dwell therein, and shut out the insect."‡

But, we have, more reliable evidence than mere tradition, that the first systematic apostasy from the worship of the true God was consummated at Babel, and that it spread from that centre over the whole world. St. John in the Apocalypse styles Babylon or Babel, "the mother of harlots and abominations of the earth;"§ that is to say, all the abominations of false worship emanated from that city as from a common parent. And, although the apostle speaks of a mystic Babel, yet, the propriety of the allusion is destroyed unless the type accurately correspond with the antitype.

The prophet Jeremiah represents Babel or Babylon as "a golden cup in the Lord's hand, that made *all the earth* drunken: the nations have drunken of her wine; therefore the nations are mad." "Every man is brutish by his knowledge; every founder is *confounded by the graven image*; for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish." "How is Sheshech|| taken! and how is the

\* *Legends of Old Testament Characters*, vol. i, pp. 166—7.

† *Ibid.* pp. 184—5. Tradition says that Nimrod lived five hundred years. See *Harcourt on the Deluge*, vol. ii, p. 257.

‡ *Nineveh*, vol. i, p. 24.

§ *Rev.*, xvii. 5.

|| Or Sesac, a name of Babel or Babylon. "Sesac is the illustrious Saca or Buddha. He was

praise of the whole earth surprised! how is Babylon become an astonishment among the nations!"\*

In this passage the city of Nimrod is represented as being a golden cup of which all the nations upon the earth have drunk and have become mad in consequence. The intoxicating potion which has produced this deadly effect is stated to be idolatry; and the mode in which this idolatry was set up, was by an affectation of superior scientific wisdom, and by a pretence of deep philosophical research; "Every man is brutish *by his knowledge*."

The prophet Isaiah also, thus addresses Nimrod's city:—"Thy *wisdom* and *thy knowledge*, it hath perverted thee;.....Stand now with thine enchantments and with the multitude of thy sorceries, wherein thou hast laboured *from thy youth*; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.....Thus shall they be unto thee with whom thou hast laboured, even thy merchants,† from thy youth: they shall wander every one to his quarter; none shall save thee."‡

From this passage we gather that sorcery or divination formed an essential part of that theology with the fumes of which Babel made "all the earth drunken;" and that this kingdom practised all these abominations "from her youth," that is, from the earliest period of her existence on the plain of Shinar; she was idolatrous from the very first.

All this evidence proves clearly that the false theologico-philosophical tenets of paganism, by which all the nations of the earth were infatuated, was a system invented subsequent to the deluge, and brought to a climax at Babel under the auspices of Nimrod and his Cushites, whence it was carried to the north, south, east, and west of our globe, by the scattered members of his broken empire, in the process of colonizing the world,

The new Testament affords abundant evidence that the knowledge of Jehovah once deliberately given up, was *never regained* by the pagans. Pauls tells us in general terms, that the Gentiles "*know not God*;"§ and he traces their apostasy, as the prophets Isaiah and Jeremiah do, to the vain refinements of their false philosophy. He states generally that "the world *by wisdom* knew not God;"|| and he further tells us the process by which their apostasy was consummated. Mankind once

the favorite god of the Cuthim; and communicated his name to the great Scythic family of the Sacas, or Sachiin, or Saxons." *Fab. Orig. Idol.*, vol. i, p. 101, note.

\* Jeremiah, li. 7, 17, 18, 41.

§ I. Thessalonians, iv. 5.

† That is, "Negotiators with whom thou hast dealt."

|| I Corinthians, i. 21.

‡ Isaiah, xlvii. 10, &c.

"know God;" that is to say when they were leaving Mount Ararat and were descending into the plain of Shinar; but when they had this knowledge, "they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. *Professing themselves to be wise, they became fools,\** and changed the glory of the uncorruptible God into an image made like to corruptible man and to birds, and fourfooted beasts, and creeping things." They "changed the truth of God into a lie,† and worshipped and served the creature ‡ rather than the Creator, who is blessed for ever."§

Thus both the Old and New Testaments give precisely the same account of the rise and progress of paganism, and point alike to Babylon as the universal mother of the heathen mythology of the postdiluvian world. This accounts satisfactorily for the striking similarity which exists between the pagan systems; a similarity which extends not merely to what is obvious and natural, but also to arbitrary circumstances, and which therefore could not possibly exist if each nation had framed its own system independently of all the rest. The arbitrary tenets and observances found in every pagan system throughout the world, however these systems differ in minor matters, must have sprung from one common primeval system. That such is the case both tradition and Scripture plainly assert; and both tell us that the *one community* on the plain of Shinar, under Nimrod their king, completed that *one primeval system*, the ramifications of which have extended to every portion of the habitable globe. "If," writes Vallancey, "we meet with many religious customs generally practised by the inhabitants of Syria and the eastern world, and equally followed by the western inhabitants of Gaul, Germany, Spain, Britain, and Ireland; if we find monuments of the same kind in Africa and Sweden, or still more distant regions,—we are not to be surprised, but to consider that mankind travelled from Babel equally instructed in all the notions and customs common to them there, and that it is no wonder if some of the deepest-rooted principles, and the most prevailing customs, reached even as far as mankind extended themselves, that is, to the utmost extremities of the earth."||

"The Chaldeans then" says Rawlinson "appear to have been a branch of the great Hamite race of *Akkad* which inhabited Babylonia from the earliest times. With this race originated the art of writing, the building of cities, *the institution of a religious system*, and the cultivation of all science, and of Astronomy in particular."¶

\* They "*befooled*" their minds by their pretensions to superior wisdom. See Greek text.  
† Or, "changed the true God into a lie," i.e. into a pretended god. *Bloomfield's Greek Testament*, in loco.

‡ That is,—their ancestors, &c.

§ Romans, i. 21, 22, 23, 25.

|| *Essay on the Celtic Language*, p. 42. apud *Harcourt*, vol. i. p. 47.

¶ *Herodotus*. vol. i. p. 247, note.

## ISAIAH, xxxv.

The parched wilderness of desert lands,  
The hollow echoes of untrodden strands, [come;  
Shall sound with gladness when the righteous  
Where once the thistle grew on barren ground,  
Sweet blushing roses showering blossoms round,  
With fragrant breath shall call the righteous  
[home.

Fresh never-dying flowers the soil shall bring,  
The while with joyful notes the righteous sing,  
'Midst deepening shades of whispering Lebanon;  
And flowery Carmel from the plain shall rise,  
And vine-clad Sharon stretch before their eyes;  
The Lord of glory shall descend thereon.

Courage, ye trembling knees and feeble hands!  
Be strong ye fearful-hearted! Who withstands  
The men who have Jehovah for their King?  
With anger to His foes the Lord descends,  
With fiery vengeance;—but to you His friends,  
Quiet and safety from your foes He'll bring.

To eyes that saw not, heaven shall smile around;  
In ears that heard not, songs of heaven resound;  
The lame man shall outrun the winged deer;  
On tongues which never uttered sound before,  
Sweet melodies shall tremble, and once more  
In parch'd & gaping plains cool rivulets appear.

O'er thirsty sands the murmuring billows flow,  
And pools of water wash the plains below;  
Where once 'neath burning rocks fell serpents  
No more their scaly horrors terrify; [lay,  
But emerald lawns delight the traveller's eye,  
And whispering rushes in the breezes play.

Here lies the road which leads us to the skies,  
The King's highway from earth to Paradise,  
"The way of holiness" its glorious name;  
No sinful footprints mark it's holy sand;  
Only redeemed feet upon it stand;  
The fool and wise man find it still the same.

No savage growl is heard from hidden lair,  
No angry lion shocks the midnight air,  
Nor ravenous beasts lie prowling by the road;  
With eyes upturned to heaven the righteous walk,  
And without fear or trembling ever talk [God.  
Of that glad hour, when they shall see their

Back from their exile in the world of woe,  
With songs and everlasting gladness, lo!  
To Zion's happy gates the righteous come;  
Full, overflowing happiness they win;  
Sorrow and sighing, lamentation, sin,  
Have fled for ever our eternal home.

A. E. M.

## Correspondence.

DEAR SIR,—

The writer of the article in your last No.—On "The proposed 'General Conference of all the Missionaries in China,'"—appears to entertain a sorry opinion of his brethren, at once as regards their courtesy, judgment and ability,—research, originality and faithfulness,—power of discussion, control of temper and capacity for co-operation; and, also, is extremely apprehensive as to how they will conduct themselves in public. I once thought of noting these points in detail; but it would take up too much space; and so I shall content myself with asking a few questions. What grounds has he got for making such assertions of missionaries as that "some of them scarcely ever preach,"—"employ unreliable and untrustworthy native agents,"—"have schools but yet do not 'bestow time and attention upon them?'" Who, among the missionaries speak of Confucius as he affirms? If the writer has met with such missionaries, and felt himself called upon to print these statements, he ought at least to have mentioned the proportion of his brethren who are guilty of such conduct. Again,—what reason has he to think that in "papers treating on Confucianism, Buddhism and Taoism," probably there would be little original? What does he mean in reiterating again and again, that "in order to preserve harmony and good-will," it will "be absolutely necessary to ignore most of the really important questions affecting the progress of Christianity in China?" Who is this? and what kind of missionaries can he have met with?

But seriously, I think the writer has incurred a very weighty responsibility in parading such charges before the world. He feelingly deprecates anything being done by the missionaries which would "bring us and our conference into general contempt;" yet what more likely to titillate the hearts of our enemies than such a paper as he has just published?—a paper plausible on the surface, but underneath nothing but hitting at his brethren. The author seems to have been groaning for some time under a heavy burden of grievances, and to have taken this proposed Conference, as an opportunity for having a "fling" at us. He deplores the want of union in our respective fields of labour, and his language implies, that at his station, they have not yet commenced to have "united acts of worship and of brotherly intercourse" (see p. 359). Where in broad China can this station be? And yet such a state of matters is not beyond the limits of belief.

Further, our critic appears to me, entirely to misapprehend the nature of a conference. He seems to think that unanimity of sentiment is indispensable to a successful convention. But surely if there was general agreement, there would be less need for a convocation. One object is to bring the missionaries together to compare notes and see if their differences are really as fundamental as they appear to some people; and whether nothing can be done to modify or remove them. In other respects a conference of the description proposed, resembles in many points a council of war. We have to consider,—(1) the enemy, his character, entrenchments and strategy; (2) our own position, forces, and the most effective way of utilizing these forces. And who shall say that we have less need for this spiritually, than invaders have for it carnally? And is not our neglect of united deliberation, forecasting and arrangement, our opprobrium and our folly? But must there be perfect harmony of opinions and plans among the leaders of a campaign before a council dare be called? Is it true that there are questions, both theological and practical of the most important character, which must absolutely be excluded from public discussion in a general Conference, on account of the strong feeling entertained in regard to them? What kind of idea can this writer have of his brethren? He seems to imagine that, should any one touch on certain topics, there are those who would "go off" like maniacs.

But our author has made a great discovery. Men of all ages and places—up to date—following an instinct of their nature, have met together when they had any matter of common interest to discuss; and the more important the question, the greater the anxiety for mutual consultation;—esteeming an hour's conference better than any amount of writing. But the author of the paper thinks there is nothing like "papers;" "Essays on Missionary Topics by various writers." The Bible says, "In the multitude of counsellors there is safety." The world believes this; men meet; they discuss, compare and sift; and afterwards those who have shown themselves preëminently qualified to deal with the subject under consideration, are formed into a committee and charged to carry out the ideas of the assembly. But this critic is wiser than all. He prefers folios of writing to free discussion; he re-echoes the sentiments of the refractory Corinthians,— "Letters, say they, are weighty and

powerful; but bodily presence weak, and speech contemptible." And yet if we are to take this paper of his as a sample of his contributions, alas for the outcome!

Again, the writer points out a grave omission in the circular letter, viz. the absence of any reference to "some united acts of worship, thanksgiving and prayer," at the conference; and he regrets this. But there is another omission which his acuteness has failed to discern, viz. that the members should take breakfast before assembling in session; for I would look upon this suggestion as equally pertinent with the other. At one place he says, "On all really important matters of organization, most missionaries are somewhat strongly wedded to the plans they are already trying to carry out." At another place he says, "The real divisions . . . are not so much differences of church organization,—those can without difficulty be waived." Which sentence are we to believe? Who contemplates any interference with church organization? He concludes his lucubration by the recommendation of general humiliation and prayer. Very appropriate, and likely to be adopted by us all, in view of the preceding portion of his article.

But a truce to the cantankarania of the paper; let us look at the question in a broader light. Conference, such as has been proposed, is not only natural, but is one of the great features of the age. Scientific men meet in conference; merchants have chambers of commerce; medical men assemble annually in earnest consultation; clergymen meet in synod, assembly, convocation, or in congregational unions. Will any one say that they make a mistake? Are missionaries the only men in the world who are incapable of united conference? And if their compeers in the ministry, or science, find it almost indispensable to meet once a year, shall it be thought unwise for missionaries to assemble once in thirty years? or once in ten? The recent experience of the synod at Chefoo not only manifests the futility of our cynic's apprehensions, but also the benefits of mutual consultation. I do not suppose there was a member or visitor present, who did not feel the better of the deliberations. Nor is this all; the late conference at Allahabad has proved a great blessing. Are we less qualified to meet than our brethren in India? I am not insensible to the difficulties attending the convening of the proposed Conference, in reference to money, time, labour, and absence from stations; but I venture to think the advantages would far outweigh the expense and trouble. In western lands, men hail the idea of meeting their professional brethren. They look forward with eagerness and joy to the annual gathering; and I have heard of medical men, and scientific men in California and the western states of America, travelling to New York and Boston,—several thousand miles,—for the enjoyment of even two or three days sederunt; and this not simply to hear the papers read; but to see the faces of their friends, shake their hands and regale themselves with a snatch of brotherly intercourse. They returned better men in every respect; for friendship is the wine of life; and just in proportion as a man drinks of it, is his heart strong, head clear, step firm, and his whole career fruitful of good works. Are we missionaries,—many of us isolated from all European society, —others living where there is little congenial,—to be debarred this

privilege? or, worse than all, unfit for it? "Unseemly altercations" forsooth! Who does not repudiate the slander?

As regards the discussions, I am not sanguine enough to hope for many conversions. This is not required. Very likely, the persons who lead the discussion on opposite sides, will retain their own opinions; but the others will be instructed and aided to a just conclusion.

From the collision of forces light flashes forth. Friendly, free discussion is the great eliminator of truth, and the very soul of true progress. Who has not felt this at all stages of his work? As "iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Meditation in studies is indispensable; but, as a rule, just in proportion as questions are talked over with our friends, or ventilated by debate, truth comes out in all her fair proportions. Moreover, who does not know that all our best laws, plans and conclusions are the offspring of *viva voce* discussion? Who then shall tell us, paper is the better way?

In reference to the proposed Conference, I venture to say we have as much need for it as our brethren in India; and I believe the results would be equally, if not more important. The questions are as numerous, and the field more adapted for comparison of opinions.

China, unlike India, is an organic whole; the people are one; their idiosyncracies are one; their literature is one; their modes of thought are one; their superstitions one, and their manners and customs one. Thus we are better able to compare views and plans, and, from a wider experience deduce the best methods of operation.

But there appears to be little use in entering upon an argument in favour of a conference. Every one knows the multitude and variety of subjects awaiting adjustment. The writer referred to mentions sufficient,—though not a tithe of the whole,—to justify a thoughtful, prayerful and strenuous effort to arrive at some general understanding. I would ask,—are such questions to remain for ever unconsidered? Is there never to be any attempt made towards harmonious action in this great country? Are we prepared to remain units,—isolated workers here and there,—many of us doing work which would be better done by others; and sometimes two or three or more doing what one could do? Among the two hundred missionaries in China, are there to be,—no mutual understanding, no common plans, no division of labour, no common books, and no effort made to marshal our forces and economize time, strength and money?

It is painful to think that any missionary should have such a low opinion of his colleagues as the writer in question. We know there are men who, as a rule, think for themselves and have strong wills,—and so much the better; but I have never met with any class of men more conscientious or more anxious for hints as to the best methods of carrying on their work; and I believe there are many in China at present, who are prepared to sacrifice a good many individual notions to union of action;—who are willing to give and take; and would hail with delight any proposals toward such an end. I for one, am prepared to adopt less perfect instruments, provided we can secure more combined strength, a greater directness of aim and more unity of purpose. I believe I am not alone in this respect, and that it is time we met and

considered our position. Let there be freedom in details, but common action in all important matters, and a common understanding in everything.

The author of this paper lays great stress on the terms for God and Spirit. I also believe that agreement here is most important; but I do not think it indispensable to union,—still less a barrier to a Conference. What we want is not a “uniform term for God,” as the author of that paper intimates,—as if this were possible, but an agreement as to the sense of Scripture, and the use of the character or characters most appropriate to the meaning of the passage under consideration;—not a generic term running right through the Bible, like a rod of steel, altogether oblivious of the wide divergence in modes of thought between western nations and the natives of these countries.

This anonymous writer also adduces certain other questions which he thinks, would inevitably endanger harmony; viz. “the observance of the Lord’s day;” “the Fatherhood of God;” and “large mission buildings.” But what is there in these matters to constitute an insuperable impediment to discussion? Is there not sufficient charity or common sense among the Protestant missionaries in China, to permit a difference of opinion on such points, and yet agreement in other matters? He also refers to the undue enticing away of converts. But this is a sin tabooed all the mission-world over, and practised only by the meanest of men. Moreover, the expression of a general opinion at such a conference,—which would be eagerly given,—would go a great way to put down this rare phenomenon. But, to bring my letter to a close;—the more I weigh this article, the more am I dissatisfied with it; and yet I can hardly believe this writer has duly considered the words he has used. Surely he does not mean to insinuate that the missionaries in China would “go in” for a conference which would have “the character of unreality,” or the mere “*assumption of unity*,” or seek to promote any measure to make “an imposing appearance.” Then if not,—why use such language? Why assume this of any body of educated men? The circular letter was issued to elicit opinion and discussion; and our critic might have observed that the queries therein were so worded as to preclude the possibility of a meaningless parade. If the answers are satisfactory, the indications of united action great, and of usefulness explicit, then the project goes on; but if not, it is laid aside for the time being. No one would hail fair and gentlemanly criticism more than I do, and be more ready to meet it in the best of all spirits; but I feel bound to protest, in the name of my brethren, against what I cannot but reckon the offensive line which this writer has chosen to adopt. Writing thus warmly, I feel as if, in one aspect, I was apparently confirming the apprehensions of the anonymous writer. But it is not so. Few men, if any, would venture to speak in public assembly the sentiments of this article, or even to append their signatures in print; and were I engaged in face to face discussion, or had the name of the critic before me, I would review his utterances in a very different way. But here is a man in a vizard; and so I accept the liberty which a masked attack legitimately places in my hands, and seek to repel his insinuations without any regard to persons.

In opposition to his views, I believe we are "agreed on central principles" of action, and only await conference and brotherly communion with one another, to find a variety of bugbears, which float in certain atmospheres, vanish for ever. Our differences are not so formidable as they appear, and our desire for the spread of God's kingdom, greater than our peccadilloes.

In conclusion, I would respectfully invite my brethren to consider this matter of conference in all its bearings; and to give the Provisional Committee their views, yea or nay, as soon as possible; for there are many who have not yet responded to the circular. We are men; we are independent of one another,—many of us have strong views, and all of us would desire our own plans carried out. But we are all under service to Christ; and we all feel the advancement of his cause to be paramount. Am I wrong, when I say that we are ready to meet as brethren in the spirit of brethren, and to surrender many of our notions if need be, and heartily to enter into common plans,—which may perhaps appear to us less suitable,—if by that means we can more extensively promote the glory of God. The whole Protetsant world is drawing closer and closer together at present. Times of refreshing in many quarters are rejoicing our hearts. Shall we determine to remain apart? or shall we not rather resolve, through God's grace, to sink our differences and personalities as far as is necessary, and endeavour with one heart and soul and strength to combine in action, for the salvation of our fellow-men in this great empire?

ALEXANDER WILLIAMSON.

Chefoo, 20 *January*, 1875.

## Missionary News.

### Births, Marriages and Deaths.

#### BIRTHS.

At 49, Ts'kidji, Tokio, Japan, in January, the wife of Dr. PALM of a daughter.

At Shanghai, on February 17th, the wife of the Rev. J. THOMAS of a son.

#### MARRIAGES.

At Philadelphia, U. S. on September 1st, 1874, by the Rev. Robert Gamble, assisted by the Rev. Dr. Fisher and the Rev. Mr. Dubbs, WILLIAM GAMBLE, late of the Presbyterian Mission, Shanghai, to PHINIE MILLER, daughter of the late Rev. Samuel Miller.

At Mobile, Alabama, U. S. on October 13th, 1874, by the Rev. Dr. Wilson

from Columbia, Secretary of the Presbyterian Committee of Missions, assisted by the Rev. Dr. Burgett, of the First Presbyterian Church, Mobile, the Rev. JOHN L. STEWART, of the South Presbyterian Mission, Hangchow, to MARY L. daughter of the Hon. Gustavus HORTON, Judge of Probate for Mobile county.

At Peking, on December 8th, 1874, the Rev. JAMES GILMOUR, to EMILY PRANKARD.

At Trinity Church, Shanghai, on February 6th, by the Rev. Canon Butcher, CHARLES T. FISKE, Honorary Secretary of the China Inland Mission, son of Col. Fiske R. A. late H. E. I. Co.'s Madras H. A. of Drogheda, Ireland, to ELLEN MARY, youngest

daughter of Joseph FAULDING, The Grange, New Barnet, Herts, England.

At Trinity Church, Shanghai, on February 6th, by the Rev. Canon Butcher, A. W. DOUTHWAITE, of the China Inland Mission, to ELIZABETH, daughter David DOIG, Manchester.

#### DEATHS.

At Clevedon, Somerset, England, on November 12th, 1874, ISABELLA RITCHIE, the wife of Maurice Fitzgibbon of Crohana House, County Kilkenny, Ireland;—eldest daughter of the Rev. J. Stronach of the London Mission, Amoy.

At 67 Granville Park, Blackheath, London, on December 22nd, 1874, ARTHUR J. MCCLATCHIE, second son of the Rev. Canon McClatchie of Shanghai, —aged 24.

At 49 Ts'kidji, Tokio, Japan, in January, MARY, the wife of THEOBALD A. PALM, M. A., M. B. of the Medical Missionary Society of Edinburgh.

PEKING.—The following letter has been addressed to the Provisional committee at Chifoo, appointed for organizing a General Conference of Missionaries in China.

Peking, Dec. 28th, 1874.

Rev. J. L. Nevius D.D.

Rev. A. Williamson LL. D.

Rev. J. B. Hartwell.

Chifoo.

DEAR BRETHREN,—

YOUR circular letter of September, 1874, was received by the different missionaries in Peking in due course of mail. An answer has been delayed for some time, owing to the absence of several parties from their usual places of labor. Recently, however, a meeting of the Peking Association has been held to consider your proposal for a General Conference of the missionaries in China and to prepare an answer. The result arrived at, after considerable discussion, was the appointment of a committee of four members to write letters to you, expressing the views of the association.

The committee consisted of S. W.

Williams LL. D. Rev. H. Blodget D. D. Rev. W. H. Collins, and Rev. J. L. Whiting. It was supposed that these gentlemen, differing as they do in regard to the subject, would pretty fully represent the views of the association. Dr. Williams has requested me to prepare the letter to you in fulfillment of the duty imposed upon him and myself jointly, as members of the committee.

It will hardly be necessary for me to do more than to send you a copy of the paper prepared by Dr. Williams, and read before the association, adding also a few things which occur to my own mind.

Dr. Williams' paper was as follows:—

The synod of the Presbyterian Mission convened in Chifoo in August last, consisted of fifteen missionaries belonging to the B. F. M. P. C. and eight delegates from other Protestant missions in China. Besides the regular synodical meetings, several conferences were held, on subjects relating to mission work; at the fifth of which it was unanimously agreed, that it was highly desirable that there should be a general convention of all Protestant missionaries in China, in character somewhat resembling the convention which had met at Allahabad in India.

During the next month, the committee appointed by the conference,—Rev. Messrs Nevius, Williamson and Hartwell, issued a circular letter to each missionary in China, which was also printed in the *Missionary Recorder* for September-October, and through both these channels has become generally known. The principal advantages and objects of this general convention are set forth in this letter; and the fourth head requests each station to hold a meeting to consider the subject, appoint a person to correspond with the Chifoo committee upon all preliminary topics, and inform it of the views of the meeting held.

This letter has been read by all present and must commend itself to all as a practical paper in reference to the end in view. We therefore are in a good position to discuss the merits of the proposal, and to ascertain the reasons which should weigh with us for accepting or declining it.

The letter itself, written as it is by a committee desirous of carrying out the scheme, contains all the most apparent reasons for holding the Conference;—such as, to mature plans for work; to increase the efficiency of the laborers; to carefully consider the accumulated experiences of different men in different fields; to compare views and modes of operation, with

a view to improve the latter, and, if possible to adopt a general plan of work, especially common translations and school-books, and the preparation of a definite course of scientific works, and thus come to some well-understood division of labor.

These objects are certainly most important, and if such a convention could even partially bring them about, I would recommend the trial. There seems, however, to be less need of further setting forth these points, as they must have been already carefully considered by all present. We will therefore proceed to discuss the proposal on its own merits, and with a view to its adoption or otherwise; so as to decide, as the letter expresses it, whether it is desirable or practicable to have such a conference.

1st.—The letter itself probably conveys an exaggerated idea of the general desire for such a convention. If the careful conclusions of the 226 missionaries now in China, upon this point had been known to the committee who wrote this letter, I think they would have modified their expression, and would rather have stated it as their opinion that such a conference would do some good. There can hardly have been ground for a stronger statement than this. Yet the opinion of the twenty-three persons who composed this meeting as Chifoo, considered as representing the general views of their brethren at their various stations, is worthy of respect. Three of the twenty-three represented seventeen persons in Peking, but whether they could say that there was a general desire for such a convention, in this region, or even in this city, I know not. Probably most of the seventeen who reside here had no opinion at all upon the matter, inasmuch as it had never come before them as a practical question; and such, I am inclined to think, would be found to be the case elsewhere. Mr. Noyes was the only one from Canton, where there are seventeen missionaries, who are possibly to be also regarded as not having given the subject much, if any thought, and for the same reason. It can therefore only be until the answers are received to this circular letter, that the committee can confidently assure us that there is a general desire for the convention.

2nd.—The reasons for regarding such a convention as desirable having been already stated, let us consider the reasons which make it undesirable, or rather inexpedient.

[1] The expense of such a meeting must come out of mission funds, which were not contributed for such a purpose. Missionaries appointed to act as delegates would hardly be able to defray the cost of their own passages, living, and contingencies; which might, however, possibly be obtained by contributions among their brethren in the province. The cost, if defrayed by mission boards, should be defrayed, in common honesty, only after their consent had been previously obtained. This, to say the least, would involve much cor-

respondence with the secretaries and many explanations.

[2] The well-arranged division of labor proposed in the letter, is wholly unattainable in reality; and former conventions prove this. There is no authority binding any person to adopt its resolutions, and the societies which sent out every member of such a convention would desire to know what its agents were doing, and to be previously consulted in regard to all arrangements, by which missionaries laboring for them were to be held as bound. The convention could not even appoint a person to prepare a certain school-book, unless he were willing to prepare it; and if he were willing, he would not need to be appointed. Each person does and must, follow his own taste, feelings and sense of duty; and use his learning, time, and powers of preaching as he chooses. A convention would have no influence to develop or use, any one of these qualifications in any degree. As to a common translation of the Scriptures, experience in China has proved it to be, at present at least, out of the question. The use of the same words in Chinese for *God*, *spirit* and *baptism* has been so fully attempted in former conventions, that no one aware of those discussions would try, or wish to revive them; and a discussion on the terms for these important words could not be avoided at such a convention.

[3] Common plans for mission work are already followed as nearly as the case admits. The mission boards have long since agreed to adopt harmonious plans of working in the great mission fields, and each mission takes its own field, and each missionary has his own work in it. The preaching of the Gospel to the best of his ability is his only plan, and this convention would not, I think, modify the plan of any mission or individual in China.

[4] The delegates to such a convention would,—as they ought,—be necessarily composed of the oldest and best men in the field; and to effect the proposed objects, they would need to spend much time and thought upon them. This time and thought and energy are now all fully occupied in direct labor, and the missions can hardly afford this diversion of their most useful men to other objects. The time of writers of papers to be read at the convention, should also be taken into the estimate of labors to this end.

[5] Every subject likely to be treated of at such a conference has already been discussed most fully. The great conference on missions, held at Liverpool in 1860, was composed of 126 members from many nations, and from all the great mission fields; men of experience, years, learning, zeal, piety, standing, and love for mission work; men capable of discussing every question their wisdom suggested; as the list of papers read, and the minutes of the meeting show. "What can the man do who cometh after the king?" might well be asked, when we read the volume containing the results of that conference. A convention of eight or nine

members from the China missions would certainly know more of this particular field than the two medical men who represented it in Liverpool fourteen years ago; but I doubt whether any new topic has come up since that time. Progress there has been. There are more converts, more books, more itinerating, more translations. But in all departments of labor nothing essentially new has appeared.

[6] The conference at Allahabad was convened for purposes, and under circumstances, which do not exist in China. The British rulers of India had come to see the importance of mission work as a powerful agent in governing the various nations under their sway, and many of them were personally interested in its details. The day when the British government openly declared, and carried out its intention of maintaining existing institutions, patronizing idolatry, forbidding missionaries living in their limits, had gone by; and a convention to discuss the character of the mission work, the status of the converts, the kind of aid to be given to schools, and the many questions respecting local churches and church property, management of parish schools, education of ministers, and cooperation or division of work, as influencing or requiring official action, needed all to be discussed. Government officials, missionaries, native teachers, and laymen, all attended; for the questions equally concerned them all, especially the natives.

In China, nothing of the kind exists; and there seems to be no practical benefit likely to result from discussing such questions. We have no native constituency who are agitating general topics connected with their own government, or with church matters belonging to each mission. The opinions of those missions are well known, and discussion on their various plans of operation is not likely to secure more harmony, uniformity, or good-will than now exist. The synod, at whose meeting this convention was suggested, has a degree of authority as an ecclesiastical body, recognized both by its secretaries and its patrons in the United States, to direct, advise, restrain, and urge its various missions in China, which the convention would not have. There was therefore a well-understood reason for the assembling of this synod, whatever notions other missionary bodies might have upon the matter. But these necessities would not accrue to a general convention.

In 1843, a general convention was called by the London Missionary Society, whose missionaries had been directed to meet in Hong-kong, to arrange for their own plan of operations within the limits of China, and every one who could possibly go, accepted their invitation. The chief and almost only subject of discussion at six different meetings, was the needed version of the Sacred Scriptures; and at the last two meetings after long and amicable debates, these were the resolutions passed:—

"That the committee appointed to report upon the proper mode of rendering "baptizo," state

that they were not prepared to recommend any one term to express it."

That as it is difficult to decide upon the most appropriate word for expressing the name of God in Chinese, each station may for the present use such word as it shall prefer, leaving the ultimate decision to the general committee.<sup>71</sup>

These meetings were composed of Medhurst, Dyer, A. and J. Stronach, Milne, Hobson, Legge, E. C. Bridgman, Ball, Dean, Shuck, D. J. Macgowan, I. J. Roberts, W. M. Lowrie and S. R. Brown.

The Baptists were inclined to retain their own term for baptism, at any rate, but were willing and desirous to join in a general and common version. The American Baptist Union, however, peremptorily ordered them to withdraw from even that cooperation. I myself wrote an article for the *New-York Observer*, at the suggestion of Dr. Brigham, secretary of the American Bible Society, stating the leading points of the case, and expressing my regret that this attempt at united action had been thwarted from home. The article was answered by Dr. Spencer Cone, of the Broome street church in New-York, who upheld the determination of the mission society to make their own translations as well as to use their own terms. This has since been the policy of the missions of that denomination in China and Siam.

[7] The proposed convention says nothing about a representation of the native Christians in its discussions, and I think very wisely; but in the Allahabad conference, the strength of the native element, and the exhibition of the views of native pastors, were among the most important reasons and results of the conference. This native Christian element is in China still so much under the guidance of the missions which support control, and teach their assistants, each in their own way, that it could not be well represented in a general conference. The time has not yet come for the native churches to understand their wants, position, and responsibilities, in such a degree as to make it expedient or useful to assemble their delegates in a general conference of this kind. Besides this circumstance, the discrepancies in dialects would make a conference in which the native pastorate took part, rather perplexing and unsatisfactory. But without this native element, the benefits of such a conference, as is proposed in this letter, would be reduced to a very small estimate.

My conclusion is, that if the conference is merely intended to discuss general questions bearing on missionary labor, it is not needed, in view of their thorough discussion at Liverpool and Allahabad; but if it is intended there to make an effort to bring about, as the letter expresses it, the adoption of common plans, common school-books, common translations, and the preparation of a definite course of scientific works, the prospects are that none of these ends could be attained, under the present position of missionary work in China.

Thus far Dr. Williams. Little need be added to what he has written. There

are one or two points, perhaps, which may be somewhat more fully stated. It cannot be anticipated that in such a conference, questions of difference among missionaries should be wholly avoided. A continued and enforced silence, even if it could be maintained, would hardly be advisable. And what would be the result of a discussion on the word for *God*? or of an attempt to induce all missionaries to use the same version of the Sacred Scriptures in the written language? It would be utterly without avail; and not only so, but would widen the differences which already exist.

When Luther went to the conference with Zwingli, his mind was already fixed in its decision; and before the first meeting, he wrote upon the table, "*Hoc est corpus meum*;" resolved, never to depart from the literal interpretation of these words." There are missionaries in China, who would go to a conference to discuss in regard to the word for *God*, and who would write 上帝 upon the table, "Resolved, never to depart from these two characters." There are others who are equally firm in their conviction that to use these two characters for *God* would be to compromise the first principles of the Christian religion. These differences exist not only between missionaries of different nationalities and of different societies, but between missionaries of the same nation, and of the same society; between sincere and conscientious Christian men, who have long resided in the field, and who have had large and varied experience of labor among the Chinese. If such men, when they are of the same nation, and of the same missionary society cannot agree, what prospect is there of union among the missionaries at large? If in private and friendly conferences, such as are known to have taken place from time to time, they have been unable to adjust their points of difference,

what prospect is there of agreement in such a public and general discussion? The thing is simply impossible.

What then? Are we always thus to differ? Are no steps to be taken to unite in speech, men, who in heart mean, or ought to mean, the same thing? The answer to these questions is not difficult. Time is required, and a more extensive experience of labor in the field. The Roman Catholics were more than a hundred years in rejecting *Shang-ti* and uniting upon *Tien-chu*. We may well be patient. All our difficulties on this subject have been referred to usage, guided by the word of God and Christian wisdom. The verdict will be given in due time; it will be both correct and decisive.

Meanwhile, it is worth remembering that Bishop Smith of Hongkong, many years ago, proposed the use of *Tien-chu* \* for "God," and that this usage has since been proposed at different times by other Protestant missionaries of many years standing, both in the south and in the north of China; that this usage is taking root in some mission stations, and that two editions of the New Testament have been printed with *Tien-chu* for "God;" one by English, the other by American missionaries; also, that one edition of the Old Testament,—that recently published by the mission of the American Board at Peking,—has been printed with *Tien-*

\*We expect it will be found that our brother has made a little mistake here. We have not interfered with some interest the course of the controversy from the beginning; but cannot recall any occasion on which Bishop Smith proposed the use of *Tien-chu* for "God." In a letter to the Rev. S. W. Mellor, the editorial secretary of the British and Foreign Bible Society, under date, February 25th, 1851, the Bishop proposed *Tien-chu*, for the word "God." His ten reasons in favour of this famous tertium-quid, are better known through Dr. Medhurst's refutation of the same;—a refutation in which Bishop Boone most cordially coincided. It scarcely conveys a correct impression either, to say that "the Roman Catholics were more than a hundred years in rejecting *Shang-ti* and uniting upon *Tien-chu*," if by Roman Catholics be meant the missionaries in China; for it is well known, that a large and intelligent portion of that body retained their convictions as firmly as before in favour of *Tien* and *Shang-ti*, when the term "*Tien-chu*" was forced into general adoption by the Papal Bull of 1715.—Ed.

*chu* for "God;" the entire Scripture thus having, for the first time, been given to the Chinese in the use of *Tien-chu* for "God." This is a new element in the discussion of the "question of terms." Whether this usage will continue to increase and finally prevail remains to be seen. At all events it is very plain that no good, but only greater dissension could come from a discussion of this subject at the present time. The case is much the same with regard to the different versions of the Sacred Scriptures into the written language. There are four such versions now in common use; 1st, the version used by the German missions, made by Gutzlaff. 2nd, the version of the New Testament made by Goddard, and revised by Dr. Lord, with that of the Old Testament now in a way to be completed by Dr. Lord, which version is used by the Baptist missions. 3rd, The delegates' version of the New Testament with the London Mission version of the Old Testament. 4th, The Bridgman and Culbertson version. Measures have been taken for a careful revision of the last two versions above named.

It is impossible to unite in the use of any one of these versions. I do not know that it is desirable. Each has its own merits. Perhaps more good is attained in the aggregate by the use of the four versions. If we consider the vastness of the empire, and the many millions who are to read the Scriptures, it may not be amiss in these days, when the work of translating the Sacred Scriptures into Chinese is but in its infancy, to enable the Chinese, by comparing several versions, to gain different aspects of the same truth.

The harmony of the proposed convention would certainly be broken up if these disputed points were introduced, and no valuable results could be obtained. If these points were avoided, and the attention of the convention

were confined to the objects proposed in the circular letter, the expenditure of time, money and effort, would, in my judgment, be wholly disproportionate to the good which might accrue. We already have our stated meetings of local conferences and associations; we have the Missionary Recorder as a means of intercommunication of thought and information in regard to the work in different places; we have the carefully recorded accounts of the conferences at Liverpool and Allahabad, and journals from all parts of the world, giving accounts of missionary labor. With these let us be content. The great and urgent demand of the field in China is,—not more talk, more discussions, more plans, but more work;—more work in preaching, teaching, and healing the sick; and in planting churches and securing pastors for them. This work is very simple. Why turn aside from it?

I remain, dear Brethren in Christian bonds, with great respect,

Most truly Yours,

H. BLODGET.

\* \* \*

NANKING.—Mr. J. P. Donovan of the China Inland Mission left for Shanghai in the early part of February, intending to leave soon for England, where he proposes residing for a time to prosecute a course of study.

We regret to learn that the complaint from which the Rev. J. H. Taylor was suffering when he left for England last year, threatens to be more protracted than was anticipated. It is said there is no immediate prospect of his return to China.

\* \* \*

SHANGHAI.—Miss E. S. Dickey of the American Presbyterian Mission, late of Bangkok, more recently from Tungchow, who has been residing here some months, left by the *Costa Rica* for Japan en route for San Francisco, on February 2nd.

Mrs. Duncan and child, of the China Inland Mission, arrived from England in the Fleurs Castle, on January 19th, accompanied by Miss Doig and Miss Faulding.

The Rev. Wm. Muirhead has been appointed by the local missionary conference, a delegate to the Committee of Arrangements for the General Missionary Convention.

\* \* \*

AMOI.—The Rev. Carstairs Douglas, LL. D. has been appointed delegate to the Committee of Arrangements for the General Missionary Convention.

In our last issue we mentioned the arrival of the Rev. Mr. Jukes. It should have been Rev. Mr. Dukes, who reached Amoy in December.

\* \* \*

HANGCHOW.—The following note reached us too late for insertion in our last issue; but it will doubtless be read with interest now:—

“For the last two years, quarterly prayer meetings have been held of all the Christians in Hangchow. The ninth of these meetings was held yesterday afternoon in the chapel of the C. M. S. mission. Besides that mission, there were present representatives of the American Presbyterian churches, North and South, of the China Inland Mission, and of the American Baptist Mission. Four foreign missionaries were present and one lady. The Chinese to the number of nearly 150, of whom about 100 were adult Christians, filled the Chapel. The boys and masters of two boarding schools; two or three heathen Chinese teachers in the service of missionaries; along with the pastors and catechists of the different congregations, and their converts, male and female, made up an orderly and apparently devout congregation; such as made many of us, I trust, truly thankful to God. According to a custom observed on previous occasions, the con-

ductor of the meeting had distributed a week previously,—to those who were to assist him in it,—a notice of the meeting, together with a few heads of prayer under the general subject of supplication for a spiritual awakening. The heads were;—(1) the awakening of us foreign missionaries; (2) that of native ministers and assistants; (3) that of native Christians; (4) that of the heathen. A few illustrative texts were grouped under each head, some of which were read during the meeting. Just before 3 o'clock the conductor asked all present to kneel and join in silent prayer for a few moments. He then read Rev. iii. 14–22, and said a few words on the suitableness of the warning and exhortation of that passage to missionaries (*angeli*) who are conscious of spiritual and ministerial declension. Part of the hymn—‘Hark! my soul, it is the Lord’ was then sung, and a missionary offered up prayer. A few texts (Rom. xv. 27, & ix. 3,) were then read, and a few words said on the duty of Chinese Christians, especially those employed by the church, to their Saviour, and, under Him, to their foreign evangelists and their countrymen. Prayer was next offered by the Presbyterian native pastor, which was followed by the singing of the hymn—‘Come Holy Spirit come.’ A brief account of the aggregate numbers, increase in two years past, and expansion from the centre of Hangchow of all the missionary communities was then read to the meeting. From this it appeared that there are connected with the missions in Hangchow, some ninety odd adult Christians, who were heathen when we first began work here in 1864; that thirty-three of these have been added in the past two years; and that, starting from Hangchow as a centre, branch stations have been commenced in two *foo* cities, four *heen* cities, and six open towns, not including Soochow, where a strong mission has been commenced of

the Southern Presbyterian agency. \* Two more texts were then read on the dangers and hopes of Christians, and the Baptist catechist offered up prayer. Another hymn was next sung. The necessity of the Holy Spirit's grace to open hearts to the gospel, was spoken of from Acts xvi. 14, and the duty of seeking to extend the knowledge of Christ, from Rom. xv. 21,—and the C. M. S. catechist prayed for God's grace to the unconverted. The meeting closed immediately after, with the apostolic benediction. With a deep and often saddening consciousness of great shortcomings in our work, and serious defects in some of our people, both with regard to faith and duty, some of us felt both cheered and rebuked by what we saw and heard; and were encouraged to believe that if our own hearts are but truly quickened in answer to prayer, we may see greater and better things than these, before our time expires. December 24th, 1874."

The Rev. Conrad and Mrs. Bäschlin and child left about the end of January, he having had a call to occupy a position in Hamburg as assistant superintendent of Baptist missions. After a few days spent at Ningpo *en route*, he proceeded via Shanghai, where he took passage in the English mail steamer *Hydaspes* for Europe.

The Rev. J. L. and Mrs. Stewart, of the Southern Presbyterian Mission of America arrived in Shanghai by the *Oregonian*, on December 25th, accompanied by Miss Helen S. Kirkland for the same mission. They proceeded shortly after to their station at Hangchow, the sphere of Mr. Stewart's former labours.

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NINGPO.—We have been requested by Mrs. Knowlton, to insert the following note of acknowledgment. Having already given a memorial of our la-

\* Six of the cities, —a considerable majority, —are occupied by native agents of the China Inland Mission.

mented brother,—we feel that the *Recorder* has lost one of its warmest supporters by the sad event of his decease; and take this opportunity of expressing our sympathy with the widow and the fatherless:—

"The long illness that occurred immediately after the death of my husband, and from which neither our little daughter, nor myself has yet recovered, has prevented my replying to the many kind letters received from our friends at nearly every port in China and Japan. Will the readers of the *Recorder* accept this intimation, that their expressions of generous appreciation of the departed, and of tender sympathy for us, are among my choicest treasures? They will be prized even more, as the weary days and months drag along,—it may be, into years. With many thanks,

Yours in sorrow,

LUCY A. KNOWLTON.

January 25th, 1875."

\* \* \*

PING-YANG.—This city, which lies to the south of Wán-chow and belongs to that prefecture, was the scene of an outrage in December last, similar to what we reported at Hoo-chow in our last number. From the *North-China Daily News* we learn that Mr. Stott and a colleague had recently established a mission station at Ping-yang, having rented a house with the full knowledge and tacit consent of the local authorities. Though no preliminary opposition was made, they had no sooner got into their new premises, than a popular outcry was raised. A mob collected, wrecked the premises, and compelled the missionaries to withdraw. On complaint being made to the prefect at Wán-chow, he ordered reparation to be made, and the issue of a proclamation, setting forth the objects and rights of the missionaries, and enjoining respectful treatment of them. Mr. Stott, considering that something more

ought to be done in order to prevent the recurrence of such outrages in the future, placed the matter in the hands of J. Forrest, Esq., H. B. M. Consul at Ningpo, who put himself in communication with the Taou-tae regarding it; but we have not learnt the result of the correspondence.

\* \* \*

HANKOW.—The Rev. J. and Mrs. Cox of the Wesleyan Mission, left in the early part of the month, for a change to the south of China, on account of his enfeebled health. After a few weeks spent at Canton, he became so much worse that he was recommended to take passage home at once, for the sake of the sea voyage. He left Hongkong about the end of January, intending to wait for Dr. Hardey at Point de Galle. We believe there is no prospect of his returning to China.

The Rev. A. W. Nightingale of the Wesleyan Missionary Society, from England, arrived at Hongkong in the *Ajax* on December 19th. After spending a short time visiting the mission stations in the south, he left in the *Sarpedon*, reaching Shanghai on January 17th, and left for Hankow the following day. We understand he is stationed for the present at Woo-heue, a large town on the left bank of the Yangtsze, between Hankow and Kewkeang.

E. P. Hardey, L. R. C. P. of the Wesleyan Mission, left for England about the end of January, and took passage in the French mail steamer *Tigre* from Shanghai, on February 5th.

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CANTON.—The Rev. G. and Mrs. Piercy with three children,—of the Wesleyan Mission,—returned from England to their station at Canton, reaching Hongkong by the *Ajax* on December 19th. Miss Radcliffe of the same mission accompanied them, to resume her work. The Rev. F. J. Masters and Miss Taylor came in the same party to strengthen the Canton mission.

On January 10th, being the last Sunday the Ven. Archdeacon Gray was to spend in China, previous to his departure for England, there was an unusually large congregation in his church on Shameen. About a quarter of an hour after the commencement of the morning service, an alarm of fire was raised, which dispersed the greater part of the assembly. Immense volumes of smoke were seen rising from the back part of the premises occupied by the Rev. H. V. Noyes; and it was evident that in addition to the danger of a conflagration among the Chinese houses, there was great risk of its extending to four foreign dwelling-houses, two school buildings, and a newly-built chapel. The house occupied by Miss H. Noyes' flourishing girls' boarding school appeared to break out in flames in several places almost simultaneously; and in a few minutes the two adjoining houses occupied by the Rev. N. B. Williams and Rev. E. Sinzinnex, had caught. The latter included the premises well known formerly as Dr. Hobson's hospital. The Shameen and Customs Fire brigades were soon in the spot, and the fire was got under before it spread far. The school-house was reduced to a ruin. The women and children have lost their all, and the Rev. N. B. Williams and Rev. H. V. Noyes are considerable losers also. There is some suspicion of incendiarism connected with it.

The Rev. J. and Mrs. Preston with family left for England by the *Sarpedon* early in February, in consequence of his failing health. We regret to hear it is probable he will not return to China.

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JAPAN. YOKOHAMA.—The following note from Rev. H. Loomis gives some pleasing information as to the progress of mission work in Japan:—

"Since my note to you mentioning the formation of a church in Yokohama another has been added to our

presbytery, consisting of about twenty members. It is located in Yedo, and is the result of Rev. Mr. Carrothers' labors in that city. The membership of the church here is now twenty-three.

"A church has also been organized by the Rev. Mr. McDonald of the Canadian Wesleyan Union at Shidzooka. The membership is about twenty. The Rev. Mr. Cochran of the same mission has baptized several, and expects to form a church soon. One of the converts is a man of extensive learning and large influence.

"At the meeting of the presbytery on the 5th inst, eight young men applied to be taken under its care as candidates for the ministry. They have now entered upon a course of study, and it is hoped, will soon be able to assist in the work of evangelization.

"The Rev. Mr. Neeshima has reached Japan and entered upon his work. While visiting his parents he improved the opportunity to preach to the people, and was constantly visited by inquirers who desired to learn about the new faith. A few seemed to be sincere believers, and had his services not been required at Osaka, he would probably have been able soon to organize a church. His success roused the opposition of the priests who petitioned to have the services stopped. All are greatly pleased with the spirit that Mr. Neeshima has shown, and great good is expected from his efforts. He seems filled with but one purpose, and that is to make Christ known to his people.

"In accordance with the directions of Dr. Clark (and also the views of the mission), the churches formed at Kobe and Osaka are strictly congregational. They have no connection with the so-called "Union churches" in Yokohama and Yedo. They will perhaps adopt the same name and designation for church officers; but the duties of these officers and the general government will be entirely unlike. The

"Union" churches here and at Yedo were organized as Presbyterian, and continue as such. The creed, however, thus far adopted, is only the Articles of union which constitute the basis of the Evangelical Alliance.

"The Reformed Church in America are supporting the "Union" church, with the understanding that "no other organization was possible." How long this will continue remains to be seen. The board itself was opposed to the measure, but the Synod ruled to the contrary.

"The Gospel of Luke has just been completed by the Translation Committee and is to be issued soon. The Epistle to the Romans is now in process of preparation. After this is completed it is expected to take up Acts, on which Dr. S. R. Brown is now engaged preparing the first draught."

SIAM. BANGKOK.—During the year just closed, the Rev. Dr. Dean of the American Baptist Mission has been permitted to baptize more than two hundred converts from heathenism,—mostly Chinese residing in and near Bangplasoi, a town at the N. E. corner of the Gulf of Siam.

At the annual meeting of the presbytery of Siam in November last, it was found that during the twelve months previous, seventeen adult Siamese had been added to the number of professing Christians, at the stations under its care.

The Rev. D. McGilvary, the pioneer of the North Laos Mission, has lately returned from a visit to the U. S. He left on January 8th with his family and Dr. Cheek, a medical missionary of the Presbyterian Board, on their long journey of five hundred miles up the Meinam river, to their post at Chiengmaé (Zimnè). The Rev. J. Carrington of the American Presbyterian Mission here, six years in the field, is obliged to return to his native land on account of the broken health of Mrs. C.

